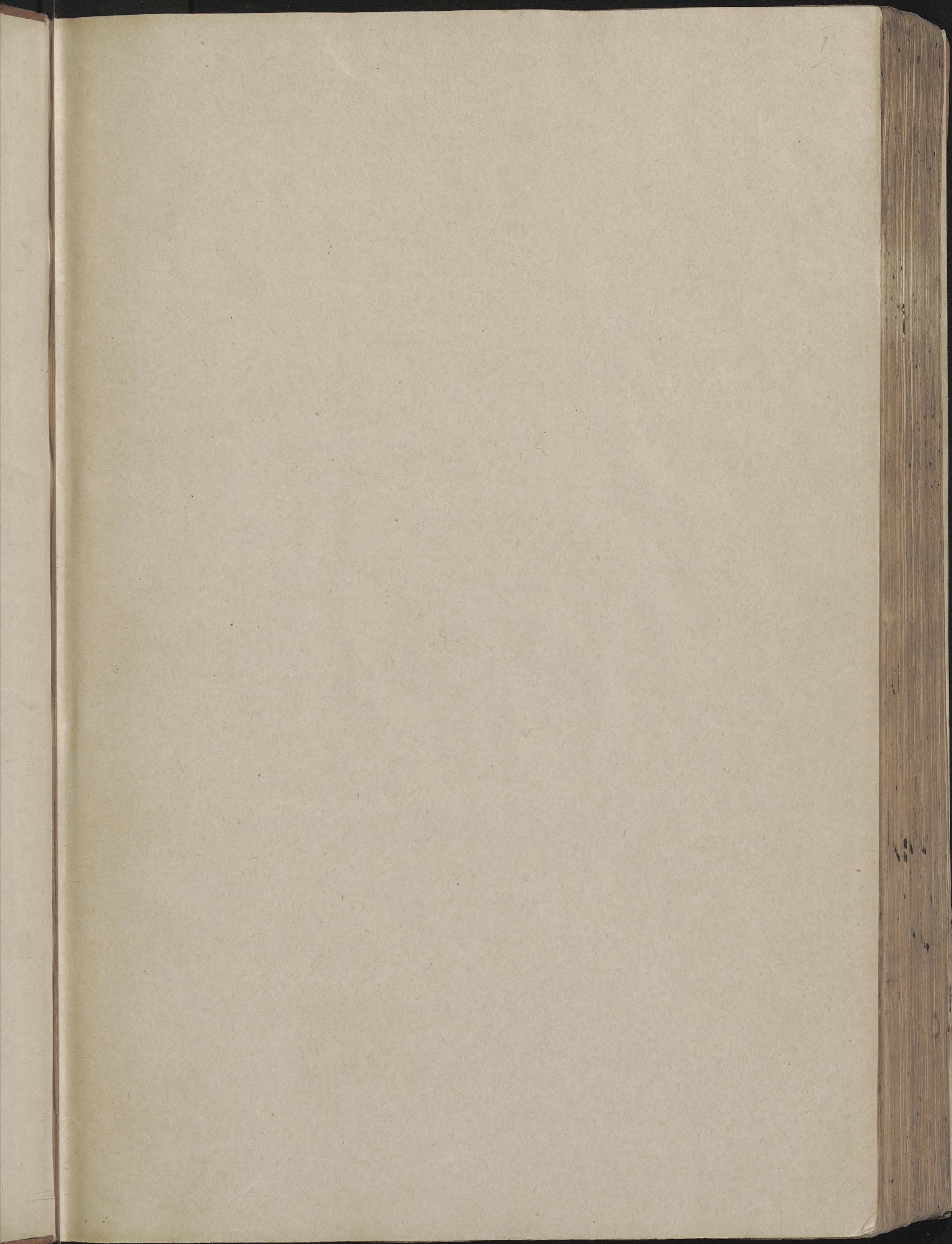
Culmensis

Culmensis

Culmensis
de
Sacris Martyris



4210

II

N. Inv. 1285



artinus eps servus servorum dei
reddat sedes aplica graciosam quibus ad id propria virtutum
tus apud sedem predictam vacancia et inantea vacatura colla
vel ignoranter contingeret attemptari Cum itaque postm
ecclie Petrus de illa quam tunc obtinebat per dilectum filium P
manibus nris sponte factam et per nos admissam apud sedem
obsistentibus supradictis Nos volentes dilectum filium Joh
comendatum hor intuitu favore prosequi gracioso discrecioni
super quo tuam conscienciam oneramus ecclam in Wawerzmnezie
ut idem Johannes asserit non excedunt sic vacantem eciam si per
verit quod eius collatio iuxta lateranen statuta Concilii ad dicta
ea inter aliquos lis cuius statum presentibus haberi volumus pro
auctoritate nra conferas et assignes Inducens per te vel alium
ciarum predictorum et defendens inductum amoto exinde quolibet det
respondere Contradictores auctoritate nra appellatione postposit
quibuscumque Aut si aliqui super provisionibus sibi faciendis de l
etia si per eas ad inhibitionem reservatione et decretum vel alias
nullum per hoc eis quo ad assecutionem beneficiorum aliorum preiud
quod ad receptione vel provisione alicuius minime teneantur et ad id
provisionem presentatione seu quamvis alia dispositione coniunctim
indulto huiusmodi mentionem et qualibet alia dicte sedis indulgencia
dum valeat quomodolibet vel differri et de qua cuiusque toto tenor
quavis auctoritate scienter vel ignoranter attemptatum forsan
Pontificatus

nr

P. de nagro
Pro iacobo maistro

Expedit in kal. Aplis
Anno decimo. Jus

Religionis christiane complementum consistit in reddendo
unicuique debitum dicente Apostolo Ro 13 Reddite
omnibus debita / et sequitur / Nemini quicquam debeatis
nisi ut invicem diligatis. Qui enim diligit proximum
suum legem implevit / In hac ergo quod unicuique debitum
reddimus omnem iustitiam implemus. Secundum quod iustitia
includit in se omnem virtutem et excludit omne malum secundum
Augustinum. Verum quia iustitia attenditur in reddendo
unicuique quod suum est / et per quod omnis virtus completur
et omne vitium evitatur. Sed cum non sufficiat
quod cuique debemus / oportet nos nosse omnes
virtutes et quibus cuilibet personarum sint que sibi debentur
reddamus. Oportet ergo omnia vitia scire tam
generaliter quam in specie / Ne per ignorantiam debitum inferamus
aut per hoc debitum pene incurramus. Circa primo hec
duxi tamen de theologorum quam philosophorum scriptis moralibus
de virtutibus et vitiis tractatulum breviter compilare
quo laicus discernat quod de virtutibus cuilibet sit
reddendum et quid de vitiis sit vitandum. Ne penam
debitam incurrat. Presertim quia in sermonibus
sepe earum materia de virtutibus et vitiis aliquibus
per ipsos pertractanda que alias in locis non potest per
singula explicari. Quia ergo consideratio moralium
virtutum studiosis predicatoribus est summe oportuna.
Sunt omnes aut virtutes [illegible] obtinent virtutes
Theologice scilicet fides spes et caritas
quarum proprium deo debemus / quia deo immediate [illegible]
sine quibus perpetuo [illegible] sufficienter sit per habere
Sed cum homo ordinetur in finem per intellectum
et voluntatem / Ad ordinandum ipsum in finem supernaturalem
oportet ergo quod utrumque ad utrumque aliquid supernaturale homini
addatur. Primum ad intellectum quo addatur homini quedam
prima supernaturalia que divino lumine capiuntur et hec sunt cre-
dibilia de quibus est fides / per voluntatem vero homo
ordinatur ad finem supernaturalem dupliciter. Unum quantum
ad motum intentionis tendentem sicut in ipsum finem sicut
in illud quod est possibile consequi / et hoc pertinet ad
spem. Secundum quantum ad unionem quandam spiritualem per quam
quodammodo transformatur in illum finem / et hoc fit per caritatem

Item
Dicitur autem iste virtutes theologicae quia habent deum pro
obiecto vel theos quod est deus. Item quia a
solo deo nobis infunduntur. Item quia sola divina
revelacione in sacra scriptura traduntur. Harum autem
prior simpliciter est fides. Cuius ratio est. Quia ultimum
finem oportet prius esse in intellectu quam in voluntate.
Cum voluntas non feratur in aliquid nisi quod est
intellectu apprehensum. Sed per spem et caritatem
ultimus finis est in voluntate per fidem vero in intellectu.
Quare fides simpliciter est prior. Et hec virtus
in hys ordine generationis. Quia scilicet aliqua alia
virtus aliquo modo dicitur prior fide hec est per accidens
velut removens prohibens. Item dicitur a fide [illegible]
Fides multipliciter accipitur. Aliquando enim fides dicitur
sponsio ut dicitur [illegible] Item pro fide verum
fecerunt. Aliquando vero accipitur pro conversacione scilicet
quia sine illa impossibile est ut dicit Augustinus ad Bonifacium
et ponitur 23 q. 1 Noli. Aliquando pro legalitate seu
fidelitate. Dolo greca [illegible] vere fidelem quis
inveniet. Aliquando pro simplicitate scilicet sine simulacione
ut dicitur quando bone fidei homo est, id est qui non
est duplex non est malitiosus. Aliquando pro equitate
vel observancia actionum sicut in iure dicitur quedam sunt
actiones bone fidei, quedam stricti iuris. Aliquando pro gratia
Ro. 14 Omne quod non est ex fide peccatum est. Aliquando pro
credulitate, secundum quod dicit [illegible] fides non habet meritum
cui ratio humana prebet experimentum. Aliquando pro constantia
theologica secundum quod dicit [illegible] in hoc [illegible] et [illegible] qui
appellatur a prima [illegible] fide. Aliquando pro sacramento
baptismi secundum quod dicit Augustinus ad Bonifacium. Quando est
parvulus regeneratus nisi fidei sacramento. Aliquando pro credito
vel collectione articulorum sicut sumitur Athanasius in
symbolo. Hec est fides catholica et sic accipitur in
titulo de trinitate et fide catholica. Aliquando
sumitur pro [illegible] fidei et sic hec dicit Augustinus fides
est credere quod non vides. Aliquando pro fide informi ut
Jacobi 2 Et demones credunt et contremiscunt. Aliquando
ultimo sumitur pro habitu infuso simpliciter et hec est fides

vera pietate caritate informata ut dicit Augustinus hec
Et diffinitur sic ab Augustino Fides est virtus qua creduntur
que non videntur. Diffinitur eciam sic ab Apostolo Hebreos xi
Fides est substancia sperandarum rerum argumentum non apparencium
Sunt autem fidei xiiii articuli quorum septem pertinent ad
divinitatem et alii septem ad humanitatem. Primus articulus
est unitas deitatis. Secundus est trinitas personarum
Et hec dividitur in tres secundum quod tres sunt persone
et sic habemus quartum articulum. Quintus est creacionis
que est opus divinitatis quantum ad opus nature
Sextus est redempcionis que est opus deitatis quantum ad
opus gracie. Septimum vero articulum qui continetur in
symbolo apostolorum vel secundum sanctam ecclesiam catholicam
Sanctorum communionem remissionem peccatorum. Circa primum est
Credo quod spiritus sanctus remittit peccata hiis qui sunt in
sancta ecclesia catholica per communionem sanctorum id est illorum
quibus conceditur potestas solvendi et ligandi. Septimus
articulus est glorificacionis que est opus deitatis
quantum ad esse glorie et continetur in symbolo vel dicitur
Carnis resurreccionem et vitam eternam. Primus est Christi
concepcio. Secundus est Nativitas Christi. Tercius est passio
Mortis et sepulture Christi. Quartus est descensus Christi
ad inferos. Quintus est resurreccionis. Sextus
est ascensionis. Septimus est adventus ad iudicium
Ubi autem in symbolo apostolorum singuli articuli ponuntur
continentur patet quod sic. Sed credo quod predictorum
articulorum quidam plus credibiles quam alii videntur quod
ideo est quia talia aliquam habent aliquam difficultatem
ad apprehendum. Nam eciam quod xii articuli comparantur
ad primos auctores sic reducuntur ad xii articulos
secundum numerum xii apostolorum. Sed primum sciendum et quantum
secundum ordinem supradictum quod posuit Petrus sic
Credo in deum patrem omnipotentem creatorem celi et terre
Secundum Johannes sic Et in Ihesum Christum filium eius
unicum dominum nostrum. Nonum sic de persona spiritus sancti
posuit Jacobus Alphei. Credo in spiritum sanctum
Decimum Symon sanctam ecclesiam catholicam
Sanctorum communionem Judas Remissionem peccatorum
Septimum Mathias Carnis resurreccionem et vitam eternam

Octauus et Nonus Jacobus. Qui conceptus est de spiritu sancto
Natus ex Maria virgine. Tercius Andreas. Passus
sub Pontio pylato crucifixus Mortuus et sepultus
Quartus Philippus. Inde venturus est iudicare viuos
et mortuos. Quintus Thomas. Tercia
die resurrexit a mortuis. Terciusdecimus Bartholomeus
ihesus ascendit ad celos sedet ad dexteram dei patris omnipotentis
Undecimus Matheus. Inde venturus est iudicare
viuos et mortuos. Aliter autem distinguuntur
duodecim articuli secundum alios sed dimitto ad magistros
Explicatis fidei articulis prosequimur alia ad fidem
pertinencia que sunt tria de primo. Primum est veritas
prima, que est fidei obiectum et hec secundum
formalem racionem obiecti. Nam credens per fidem assentit
alicui nisi prima veritate revelante. Alia
duo sunt timor et cordis puritas
que sunt fidei effectus. Timor quidem triplex servilis
quo quis timet a deo puniri. Timor filialis quo
quis timet a deo separari. Per fidem enim apprehendimus
viij penas que secundum divinum iudicium inferuntur
Item per fidem estimacionem habemus de deo quod ipse
sit summum bonum a quo separari est pessimum.
Et causa purificationis cordis sit effectus fidei
patet [illegible] Quia purificatio ex hoc quod tendit in
deum sed ergo ex hoc per quod animus spiritualibus
se subiiciat redditur impurum. Primum autem per quod
tenditur in deum est fides [illegible] enim ad
deum accedentem oportet credere Hebreos xi. Et hec quoad
secundum Actuum xv fide purificans corda eorum
Secunda virtus theologica est Spes
Spes autem in sacra scriptura accipitur multis
modis. Sumitur enim pro re quam quis sperat
Primo. Expectationem eternam spem quia per
certitudinem future glorie Tito 1 Expectantes beatam
spem glorie i. certitudinem future glorie. Quia per virtute
ut 1 Cor 13 Nunc autem manent fides spes et caritas
quia per motum virtutis spei dicitur [illegible]
2 [illegible] di. 26 Spes est certa expectatio future beatitudinis

prouenientis ex meritis precedentibus et secundum hec describitur
etiam dicitur: Spes est appetitus futuri boni ad fidem
obtinendi. Sed patet quod spes secundum se describitur: Spes est
virtus qua spiritualia et eterna bona sperantur, id est cum
fiducia expectantur et sic accipitur hic. Hanc virtutem
acquirentes non assequuntur aliquid prosperitatis sed potius [illegible]
quia finis eius est vita de eterna quam spiritus et premium r.
a deo sperare debemus.

Tercia virtus theologica est caritas. Est autem
caritas dilectio qua diligitur deus propter se et
proximus propter deum vel in deo. Et notandum quod hec
tria nomina: amor, dilectio, caritas et amicitia
videntur concordare sed tamen differunt sicut dicitur.
Amicitia est quidam habitus secundum philosophum 8 Ethicorum.
Amor autem et dilectio sunt per modum actus vel passionis.
Sed caritas utroque modo sumi potest sicut ista sunt
actus. Amor enim est sicut quedam inclinacio sive appetitus
sive illa inclinacio sit naturalis sive animalis sive qualiscumque.
Unde amor est genus inter ea. Sed dilectio addit
supra amorem electionem ut ipsum nomen indicat. Caritas
autem addit supra amorem perfectionem complacencie et per se [illegible]
quandam amoris in quantum id quod amatur magni
precii estimatur ut ipsum nomen sonat. Sumitur ergo hic
caritas non ut passio actio sed ut habitus supernaturaliter
infusus. Habet autem caritas multos effectus
quorum quatuor pertinent ad amorem in genere. Et primo
amor est passivum quam sub uno, sicut dicit
Augustinus octavo de Trinitate: Amor est vita que duo
alia copulans vel copulare appetens amantem scilicet
et illud quod amatur. Et secundum Dionysium in 4o
de divinis nominibus: Amor est virtus unitiva et concretiva
coherens, ut sicut amans est in amato et e converso. Unde
in prima Johannis: Deus caritas est et qui manet
in caritate in deo manet et deus in eo. Extasis
vero secundum Dionysium ubi supra: Divinus amor extasim facit.
Dicitur autem aliquis extasim pati quando aliquis extra se
ponitur. Ita quod amans exit quodammodo extra se ipsum et

collocatur in amato et alia que placent ex ratione
amoris. Et facit hoc movere eum quod illud
quod repugnat amato. Effectus autem consequentes
sequitur caritatem interiores sunt hii: — Gaudium
Cum enim caritas dei sit amor — Pax
dei, deus autem sit summe bonus. — Misericordia
Sequitur quod amator est in amato
et maxime cum ipso bono amato inest per bonum
sui amoris et in ipso consistit. Et dicendum est quod
gaudium non est virtus aliqua a caritate distincta
sed est caritatis actus vel effectus. Similiter hoc est
sed dicitur ut fructus. Et hoc idem est de pace. Et ratio
unionis pax est unio unionis autem effectus caritatis
ut visum est. Est autem pax concordia in bono
motuum ordinata tranquillitas. Misericordia
est compassio super miseria aliena. Miseria autem aliquis
miseriam alienam apprehendit ut suam, quod fit
per unionem amoris. Et sequitur quod compassio
que est quidam motus animi sit ratione regulata
est virtus specialis quia precipue ratione boni communis quod
est obiectum caritatis respicit specialem rationem
miseriam alienam cum compassione. Effectus vero exteriores
sunt qui sequuntur beneficencia que secundum rationem communem
bonum est actus caritatis. Nam in actu dilectionis
includitur beneficencia per quod aliquis vult bonum
alicui. Voluntas autem est effectus eorum que
vult si sit facultas apta. Et ideo ex genere beneficere
alium ex actu dilectionis sequitur. Si autem bonum quod
quis facit accipitur sub aliqua ratione boni specialis beneficencia
accipit rationem alicuius specialis virtutis ut elemosina vel
elemosinam largiri est per se beneficencie et est
actus misericordie et per consequens caritatis. Et diffinitur sic
Elemosina est opus quo datur aliquid indigenti
ex compassione propter deum. Et habet multos effectus
sunt septem corporales et septem spirituales. Elemosine
corporales que dicuntur quasi misericordie opera et continentur
in hoc versu: Visito, cibo, poto, redimo, tego, colligo,
tumbo. Item sunt septem quas dico earum declaracio in isto
Elemosine vero spirituales sunt docere consulere

dubitanti, solari tristem, corrigere pertinacem, remittere
offendenti, parcere, onerosos et graves supportare, orare.
Versus: Consule, castiga, solare, remitte, fer, ora.
Item quod sola una dicatur sit completiva inter tamen completiva
quae dicitur [illegible].

Est virtus theologica superior est ad humanas.
Virtutes autem humanae quaedam sunt intellectuales quaedam morales.
Intellectuales virtutes dicuntur illae quae in intellectu vel
perficiunt intellectum. Et sunt sex, scilicet sapientia, scientia,
intellectus, prudentia, completiva et ars. Sapientia est habitus
quo cognoscimus altissimas causas. Scientia est habitus
conclusionum quo scilicet cognoscimus res humanas. Intellectus
est habitus principiorum. Completiva est inquisitio rerum
quid completiva est de eligendis. Prudentia est recta
ratio agibilium. Ars est recta ratio factibilium.
Differunt autem agibilia et factibilia sicut agere et facere.
Quia agere est actus permanens in ipso agente, sicut
velle, intelligere et ceteri actus humani qui sunt liberis potentiis
contenti. Facere vero dicit actum transeuntem in exteriorem
materiam, ut secare, laborare et huiusmodi. Sed de istis
virtutibus intellectualibus tractare non est praesentis negotii, nisi quantum
aliqua earum conveniat in natura cum virtutibus aliquibus
in gradu vel aliquibus communicat, nisi quod sint virtutes
procedunt ex iudicio rationis, sed inceptio [illegible] procedunt
ex instinctu spiritus sancti ut supra patet. Virtutes vero morales
dicuntur illae quae sunt in appetitu, sive ille appetitus
sit intellectualis sive sensitivus, et sunt [illegible]
Et dicuntur morales a more. Mos autem est

iustitia
fortitudo
mansuetudo
magnanimitas
magnificentia
temperantia
liberalitas
philotimia
veritas
affabilitas
eutrapelia

habitus quae sine [illegible] determinatio est frequentia
operum. Sed hic mos dicitur [illegible] quae est completiva
vel divina. Mos est [illegible] pati [illegible]
est quod inclinatio naturalis vel quasi naturalis ad
aliquid operandum, sicut dicimus quod mos bovis
est [illegible] et [illegible]. Et quia
iste actus naturalis inclinatio. Et hinc est
virtutes morales dicuntur a more. Et [illegible] dicuntur
a more, id est a consuetudine assuefactionis
vel ab eo quod est mos quam mos et
[illegible] est [illegible]. Virtutes autem
mediae inter intellectuales et morales sunt illae

que existens in intellectu ut prudencia et alie virtutes
sibi annexe de quibus predictum est. Prudencia enim secundum
Commentatorem est medium inter virtutes intellectuales et morales
connumeratur tamen per eum moralibus quia licet secundum esse sit
spiritualis sit virtus intellectualis convenit tamen cum virtutibus moralibus
secundum materiam circa quam est agibilia, puta actus humani
in quibus circa se habet sicut principia in speculabilibus
ut dicitur vi Ethicorum. Unde sola prudencia requirit quod
homo bene sit dispositus circa finem quod quidem est per
appetitum rectum. Appetitus autem rectus sit per virtutem moralem
unde dicitur Ethicorum 6 quod impossibile est prudentem non
esse eum bonum. Ex quo patet quod prudencia ad virtutes
morales pertinet, immo ipsa est directiva omnium virtutum
moralium et in ipsa omnes virtutes morales sibi
connectuntur. Sic ergo connumeratur prudencia inter virtutes morales
in summa sunt xii quarum una est in intellectu scilicet prudencia
una in appetitu intellectivo puta in voluntate scilicet iusticia
decem in appetitu sensitivo quarum quinque sunt in appetitu
irascibili scilicet Fortitudo, Mansuetudo, Magnanimitas et Magnificencia; reliqua autem sunt in concupiscibili. Inter omnes autem virtutes morales sunt quattuor que dicuntur cardinales. Primo
propter earum preeminenciam et eminenciam quam habent respectu
aliarum virtutum moralium. Cardines enim dicuntur proprie
celi vel terre vel maris. Celi quidem quia ... 2a
dicitur ... cardines celi fuit dispositus ...
... Terre autem 1 Regum 2: Domini enim sunt cardines terre.
Maris vero Job 36: Cardines quoque maris operuit. Sic
ergo iste quattuor virtutes sunt preeminentes aliarum. Secundo propter
perfectionem et directionem. Sicut enim in cardine hostium
vertitur sic tota humana vita circa has quattuor virtutes principaliter
operatur. Tercio propter stabilitatem et permanenciam. Licet
enim hostium vertitur in cardine, cardo tamen stabilis
manet. Sic licet circa ea que hic dicuntur virtutes operantur
sint mutabilia, sed ea circa quibus utuntur est vel circa
variabilia ut actus humani, et per hoc virtutes stabiles
sunt. Quarto propter principalitatem et sufficienciam. Nam omnes
alie virtutes morales ad has aliquo modo reducuntur et sufficienter
reperiuntur sub eis ut sequitur ...

Et ergo patet quod virtutes morales sunt circa passiones
Idem ad Magistrum qui concludat dicto 7 et dicitur est
Secundo quod quedam passiones sunt in [illegible] sensitiva
Concupiscibili et quedam in Irascibili / In concupiscibili
quidem sunt tres coniugaciones 1. Amor et odium
2. Concupiscentia et fuga sive abhominatio
In Irascibili etiam tres 3. Gaudium et tristicia sive delectatio et dolor
sunt coniugaciones 1. Spes et desperatio
2. Audacia et timor
3. Ira cui nulla passio opponitur

Similiter autem sunt singulis hiis passionibus sunt singule virtutes morales [illegible] appetitu [illegible] [illegible] sunt videri [illegible] [illegible] virtus [illegible] [illegible] assignantur [illegible] [illegible] [illegible] virtus quedam alie [illegible] dispositiones [illegible] ab [illegible] et ab aliis [illegible] que non sunt [illegible] virtutes / [illegible] quod [illegible] [illegible] dispositiones [illegible] [illegible] [illegible] sunt [illegible] [illegible] sunt virtus ut [illegible] [illegible] [illegible] [illegible] [illegible] virtutibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] autem non sunt [illegible] virtus sed sunt dispositiones et preparaciones ad virtutem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non sunt [illegible] virtus [illegible] [illegible] sunt [illegible] [illegible] que sunt [illegible] [illegible] [illegible] sunt virtutes [illegible] vel virtus divina / que [illegible] virtus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sicut quedam sunt [illegible] et [illegible] [illegible] [illegible] gaudium / [illegible] quedam [illegible] sunt [illegible] [illegible] et [illegible] [illegible] [illegible] gaudium [illegible] quod [illegible] super [illegible] [illegible] possunt et [illegible] hec virtus divina et [illegible] [illegible] [illegible] [illegible] quod sunt super [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / et ad hoc quod [illegible] [illegible] [illegible] [illegible] magnus et longo [illegible] [illegible] ad [illegible] [illegible] [illegible] passionum [illegible] [illegible] [illegible] [illegible] libere et absque aliquo impedimento / [illegible] quod pauci [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] non est [illegible] virtus [illegible] et [illegible] ab aliis virtutibus sed [illegible] est quedam virtus [illegible] [illegible] aliis virtutes et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] hec virtus est [illegible] [illegible]

et excellentiam aliarum virtutum et secundum Ambrosium quod est
quidam modus operandi virtuosus / Prima igitur prudentia
omnium aliarum virtutum moralium est directiva ut dictum est
ubi supra sub eodem similiter exordio
Prudentiam igitur dicitur multipliciter quoniam ex parte
comparativa prudentia / sed tamen non sic Ro. 8. prudentia
carnis mors est. Vide glosam prudentiam carnis quia
habet curiositatis sive studiosus sive studio suo implet concu-
piscentias suas / et hec reputatur vera prudentia / quoniam cum
sit largiter ut complectatur omnes alias virtutes
cognitivas et sic tollitur sumpta. Tullius vero dicit
prudentia est rerum bonarum et malarum ac neutrarum in
eorum scientia / quoniam vero sumitur stricte prout virtus
perfecta intellectualis practica et sic capitur ad hoc quod
virtus ponitur cardinalis et distinguitur a Tullio sic
prudentia est rerum appetendarum fugiendarumque scientia
Augustinus libro 6 ethicorum Est recta ratio agibilium
Porro partes prudentie quasi integrales que ad
eius perfectum actum requiruntur sunt octo scilicet — Memoria

Memoria

Ad prudentiam enim requiritur plurimum memoria — Intelligentia vel intellectus
habere quia ex multis memoriis causatur — Docilitas
experimentum / quod multum confert ad prudentiam — Eustochia
quantum ad eius augmentum. 2a pars prudentie est — Solertia
Intellectus vel intelligentia / quia omnis prudentia ut — Ratio
dictum est est recta ratio agibilium et pertinet ad — Providentia
eius partes prudentie ab intellectu dicitur — Cautio.
et accipitur hic intellectus non pro potentia intellectiva
sed prout est certa existimatio circa
aliqua principia que accipiuntur ut per se
nota. 3a pars prudentie est docilitas. Ad quod patet
ut aliquis sit bene disciplinae susceptivus / Cum enim
prudentia consistit circa particularia operabilia in quibus sunt
infinite diversitates / non potest unus ab uno homine
sufficienter considerari / quapropter homo indiget ab aliis
erudiri. Scilicet quod maxime docilitas est virtus
dignus habens tunc in acquirendo quam in docendo /
4. pars prudentie est Eustochia que est bona coniec-
turatio. Ad quam pertinet ut homo bene sit habilis
in inveniendo per principium sed in docilitate in acquirendo
ab aliis

Sollercia est secundum Eustrachium et est specialis et proprie
circa inventionem cum inventionem medii ut dicitur / primo posteriorum
Sollertiva est quasi operativa sollercie inquisitiva specialis
que quidem sollercia animi velox est ad perquirendum
que sunt agenda Unde sollertivus dicitur quasi sollercius
scilicet secundum Thomam in libro Ethicorum / Dissolutio est id quod
sollertivus sed addit aliud conclusionis accepto in perquirendo
Secundum philosophum prudencie est quoniam ad prudenciam pertinet
quod homo sit bene consiliativus ad ea que oportet quod hoc sit bene
conveniens Unde ratio sunt hec ex quibus prudencia
voluntati A. philosophus prudencie est providencia que respicit
respectu quodam alicuius distantis Atque ea que
in presenti occurrunt ordinanda sunt Et pertinet ad
providenciam recte scilicet ordinare aliquid in finem
Unde dicta est providencia a porro videndo
Cetera philosophus prudencie est ~~[illegible]~~ circumspectio que est
circa contraria Ad hanc virtutem pertinet
circumstancias negocii attendere et deligere consiliacionem
ut contraria circa medium tenere puta cum liberaliter
facere et fugiendo avariciam prodigalitatem non incurrat
Cautela est virtus prudencie pertinet disponere a virtutibus
viciis virtute specie preferentes quam vult dicere [illegible]
Sed magis sub typo virtutis vicia latent puta
sub specie iusticie crudelitas sub specie mansuetudinis
segnicies Unde ad hanc virtutem pertinet talia
disponere et impedimenta vitare Et per
prudencie prudencie sunt secundum philosophum hec scilicet | Partes autem: Monastica, Regnativa, Politica, Yconomica
Monastica est principium regitiva per quam
scilicet aliquis regit seipsum | Regnativa
que ut dicitur Ieronimus epistola est prudencia quis regit
civitatem vel regnum sub qua etiam alia vocata regnativa
comprehendit. Politica est per quam aliquis regit
seipsum in obediendo principibus. Yconomica est per
quam aliquis regit domum suam ad gubernacionem familie
et domesticam utilitatem. Partes vero prudencie
potenciales sunt virtutes ei adiuncte scilicet hec scilicet | Eubulia, Synesis, Gnomon
Eubulia est virtus bene consiliativa et dicitur ab eu
quod est bonum et bulium quod est consilium quasi bona
consiliacio.

Et distinguitur a prudentia quia ad prudentiam pertinet
bene consiliari inquantum est preceptiva. Ad eubuliam
autem et ordinatur eubulia ad prudentiam sicut consiliari
ad precipere tamquam ad principalius. Synesis est virtus
bene iudicativa. Hac virtute aliquis bene dicitur sensatus.
Differt autem hec virtus ab eubulia quia multi sunt
bene consiliativi qui non bene sunt sensati sive synetici
id est recte iudicantes. Gnome est virtus bene
iudicativa secundum altiores regulas quam sunt regule
communes sicut quando iudicat synesis. Patet quod hec bene
iudicat in illis casibus in quibus lex particularis
deficit aut de quibus lex particularis non sunt ut de
non reddendo depositum furioso et huiusmodi. Unde
Gnome quandam perspicacitatem iudicii importat.
Iustitia [illegible] accipitur quia cum sunt valde
longe quasi [illegible]. Sic dicit Gelius libro
de [illegible] iustitia [illegible] id est omne bonum. Et secundum
hoc dicit Augustinus duas esse partes iustitie scilicet
declinare a malo et facere bonum. Et sic iustitia
distinguitur. [illegible] sic dicit [illegible] Amplius [illegible]
Aliquando [illegible] sumpta [illegible] sive iustitie
[illegible] aut [illegible] iustitiam [illegible] sic dicitur
[illegible] facere iustitiam malefactori. Et sic [illegible]
opposita est peccato. Et [illegible] dei. Et sic utitur
in [illegible] dicit [illegible] quod [illegible]
[illegible] aut iustitiam aut peccatum. Tertio modo
sumitur pro virtute [illegible] quod sicut est
et sic continet sub se pietatem et alias virtutes
que hic sub ea collocantur. Et sic est virtus cardinalis
et distinguitur a [illegible]
Iustitia est habitus animi qui utilitate communi conservata
suam cuique tribuens dignitatem. [illegible]
[illegible] iustitia est constans
et perpetua voluntas ius suum unicuique tribuens.
[illegible] aut [illegible] sicut colligitur ex V ethicorum
differentia. Iustitia est habitus a quo habentes ipsum sunt
et electivi et operativi eius quod est equale in

m distribucionibus et retencionibus .i. commutacionibus
Ad hanc autem utram differenciam est bene attendendum
quod alia regiminis patet Unde dicitur quod Justicia
a philosopho v° ethicorum prima fuit in legalem et particularem
Justicia legalis est virtus qua perficitur homo in Legalis
ordine ad alterum quemcumque et habet ordinem ad bonum
commune politicum Est enim quedam virtus que movet omnes
homines ad agendum omnia que sunt virtutis referibilia ad bonum
commune Ideo autem est virtus generalis quia imperat
actus omnium virtutum et refert eos ad bonum commune
Non tamen per aliquam materiam specialem sed materia
et actibus omnium virtutum specialium utitur pro materia
Et quod ipsa dicitur esse quedam virtus Ex eo quia finis
eius est bonum totius communitatis Et dicitur legalis
non quia lege statuta sed quia ordinat ad finem
legis qui est commune bonum Per iusticiam enim legalem
aliquis vult bonum commune cuius ipse est pars communitatis
Ita quod omnia refert in bonum commune quod est finis
et intencio legis humane sicut iusticia divina
omnia refert in deum qui est finis et intencio nostre
legis Ro° x finis legis christus ad iusticiam omni
credenti etc. non ad utrumque humanam sed divinam Particularis
Justicia vero particularis est habitus secundum quem homo
perficitur ad convenienter agendum operaciones que sunt
ad alterum non quemcumque sed ut est persona particularis
sive singularis secundum determinatam habitudinem quam
habet ad agentem et ad materiam communem etc.
Sub iusticia legali continetur Epykeyam
Epykeya est virtus iusticie legalis in particularibus
actibus directiva Ad ipsam enim pertinet interpretari
verba legis in casu quo verba legis servata repugnarent
contra bonum commune quod lex intendit / Consonam tamen
est intencioni legislatoris Dicitur autem Epykeya
secundum Albertum ab epy quod est supra et keya
quod est Justicia quasi supra Justiciam Et Epykeyes
est supra Justus qui excellentiori modo sunt Justicia
quam est verbis legis explicatum .

Vel aliter dicitur ab epy quod est supra et ykos quod
est obediens. Eo quod aliquis per eam excellentius
legi obedit quam alia lex sumitur. Et talis epyikeya
est virtus inclinativa ad equandum iudicandum. Et sedet
est in appetitu et quieti iusticie. Iusticie
Obiectum est ius sive iustum. Et hoc est quod iuriste
appellant ius, philosophi appellant iustum. Est autem
ius secundum Tullium ars boni et equi. Dividitur
autem secundum philosophum v. Ethicorum ius sive iustum in ius naturale
et ius legale, que divisio est eadem cum illa quam
iuriste ponunt. Dividentes enim ius in

Ius naturale naturale et ius positivum. Ius naturale secundum philosophum est
illud ius quod ubique habet eandem potentiam. Sicut ignis in quacumque provincia
comburit. Iustum naturale ubique habet potentiam. Et hoc
apud omnes eandem vim habet obligandi. Et
hoc modo describitur a Tullio in rethorica sua sic
Ius naturale est id quod non opinio genuit sed quedam

Ius legale innata vis inseruit. Ius autem legale
est illud quod lege determinatum est. Et quod tamen
vim obligandi habet ex ipso statuto legis. Et
secundum philosophum a principio nihil differt sic vel sic
vel aliter fieri. Secundum iuristas autem ius civile
est quod unaquaeque civitas condit. Et quod ...
nationum ... quando ut ... ab aliis
civitatibus ... est ... et ... plus ...
et ... Sed ius legale quod ipsi
appellant est ius positivum secundum quod est ... ipso
... ... Et quod
... ius positivum distinguitur in ius commune et
in speciale. Ius commune est illud quod ... ipso
... immediate ... Et quo omnes ...
... Alia parte ... ...
et ... ... aut ius ... ...
... ... iuriste ... ... qui
... ...

Iustitiale dicitur ad quod omnes inclinant. In homine autem
fit duplex natura. Una quidem [illegible] et alia est que
est supra ipsa[illegible] in homine est. Iuriste accipiunt
"nota" iustitiale" quod homines conveniunt cum aliis animalibus
prout vero a natura homini [illegible] sicut si homo vellet
desiderat honestum eligendum et turpe fugiendum
Iustitiale quod idem est quod politicum aliter sumitur a
iuristis aliter a philosophis. Iuriste enim vocant iustitiale
[illegible] illud esse iustitiale quod aliqua
civitas sibi statuit ex ratione aliquam utilitatem quam
vult [illegible] Iustitiale est quod quisque populus
vel civitas sibi ipsi [illegible] constituit
Philosophus autem vocat iustitiale sive politicum [illegible]
et [illegible] [illegible] ~~[illegible]~~ [illegible]
quam [illegible] [illegible] [illegible] quod [illegible]
[illegible] rebus [illegible] iure quod est lege vel
[illegible] consuetudine introductum. Ex predictis [illegible]
iure politico [illegible] [illegible] distinguendo
[illegible] politicum in iustitiale et [illegible] ut dictum est.
Subdistinguunt iustitiale in plura [illegible]
[illegible] ius [illegible] ius publicum ius [illegible]
et plura alia [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] est quod actus iustitie [illegible]
[illegible] est [illegible] vel [illegible]
quod iustum est. [illegible] est [illegible] iustitie legalis
[illegible] [illegible] [illegible] [illegible] legalis.
Et [illegible] ad hoc pertinet [illegible] ad iustitiam. De hac
[illegible] [illegible] [illegible] [illegible] temperantia.
Partes [illegible] integrales iustitie sunt facere bonum et
declinare a malo. Et licet hec sint due partes
iustitie large sumpte ut dictum est in primo [illegible]
[illegible] [illegible] [illegible] iustitiam stricte sumptam
[illegible] [illegible] [illegible] [illegible] iustitie constituunt
faciendo bonum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in declinando a malo
[illegible] malum [illegible] [illegible]

Partes subiective sive species iustitie sunt distributiva et commutativa.
Iustitia distributiva est directiva
in distributionibus communium bonorum ad singulas personas secundum
proportionalitatem. Iustitia commutativa est directiva in
commutationibus que consistunt inter duas personas
privatas adinvicem, sicut dicit actus sunt emptio venditio
restitutio etc. officium. Partes autem iustitie que
potentiales sunt hec religio, pietas, observantia, gratia,
vindicatio, veritas, amicitia, liberalitas, que omnes
attingunt iustitie sub ratione qua unicuique debitum reddit
quod suum est, ut patet per religionem deo, per pietatem parentibus et
patrie, per gratitudinem benefactoribus, que omnes sunt
partes iustitie ut habetur secundum Tullium. De quibus omnibus et
singulis per ordinem est videndum. Et primo de religione.

Religio

Religio est virtus ad quam pertinet cultum deo exhibere
sicut Tullius dicit 2 Rhetorice quod religio est que
quandam naturam quam divinam vocant cultu cerimoniaque
affert. Unde ad hanc virtutem pertinet latria. Et dicitur
latria ... per que deo exhibentur
ad reverentiam et recognitionem dominii sui ...
... religionis. Alio modo exhibere
... obsequium exhibeo propter
et ... latria est materia virtutis
religionis. Alia est actus ... virtutis
que ... religio ... virtus
que ... religio ... scilicet pietas, theosophia, eusophia, latria.
Unde pietas ... ad affectum devo-
tionis. Theosophia, id est divinum cultum
vel eusophia, id est bonum cultum ... ad studium attentionis
... studiose intendunt
... vel aliquid aliud.
Latria est ... ad opera que deo exhi-
bentur in recognitionem dominii. Unde religio ...
... a religando ...
... in ... sunt
... religio a religando ... ad ... religant

Iustitie que eam naturam superiorem quam divinam vocant curam cerimoniamque affert

Sanctitas est ad [illegible] pertinens quam religio sed differt
ab ea ratione / quia religio dicitur secundum quod exhibet debitum
[illegible] famulatum in hiis que specialiter pertinent ad cultum
divinum sicut in sacrificiis, et oblacionibus et huiusmodi.
Sanctitas autem dicitur secundum quod homo non solum hec sed eciam aliarum
virtutum opera refert in deum / vel secundum quod homo se
disponit per bona opera ad cultum divinum / Et dicitur autem
Sanctus latine quasi [illegible] [illegible] sine terra / vel dicitur sanctus
a [illegible] [illegible] [illegible] vel [illegible] vel sanctus dicitur quasi
sanguine tinctus / Religionis autem actus principales sunt [illegible] que sequuntur scilicet
[illegible] [illegible] deo sunt [illegible] alii vero exteriores — Devocio / Oracio / Oblacio / Sacrificium / Votum / Iuramentum — Devocio
Devocio est quedam promptitudo voluntatis faciendi ea
que ad divinum cultum pertinent / Et dicitur devocio
a devovendo / unde devoti dicuntur qui
se ipsos deo quodammodo devovent ut sibi
totaliter subsint / Devocionis autem causa est
Meditacio vel contemplacio intrinseca [illegible] [illegible]
contemplacionem [illegible] quod se tradat divino obsequio quod
fit ex consideracione divine bonitatis / Effectus vero devocionis
est [illegible] [illegible] [illegible] [illegible] ex consideracione divine
bonitatis procedit. / Oracio
Oracio est actus religionis per quem homo
deo reverenciam exhibet in quantum se subicit ei. Oracio
ad orationem autem [illegible] et [illegible] est ut orantes accedunt ad
deum / Et hec [illegible] [illegible] [illegible] orantis est [illegible]
[illegible] [illegible] [illegible] ad deum / Secundo requiritur peticio que [illegible]
[illegible] [illegible] dicitur [illegible] postulacio, Si vero [illegible]
dicitur peticio / [illegible] ad quos petit a deo [illegible] dicitur
supplicacio / Si vero [illegible] [illegible] factum ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] insinuacio / Tercio requiritur racio
impetrandi quod petitur / que ex parte dei est sua
bonitas [illegible] quod peticionem exaudit ut [illegible] [illegible] [illegible]
[illegible] [illegible] tuo / Daniel x / Et [illegible] dicitur obsecracio
que est sacra contestacio sicut cum dicimus per nativitatem
tuam [illegible] / [illegible] autem impetrandi ex parte petentis est graciarum actio
quia de [illegible] beneficiis gracias agentes merentur accipere
potiora / Predictorum autem sunt [illegible] in collecta de festo
trinitatis. Nam [illegible] ibi dicitur / omnipotens deus [illegible] pertinet ad ascensum
mentis in deum / Sed quod dicitur [illegible] [illegible] [illegible] nobis famulis tuis

pertinet ad gradacionem. Ad vero dicitur ~~pro~~ quod pertinet ad poste-
rioritatem sed quod concluditur in fine et per diem mistice pertinet
ad observanciam.

Oblacio. Oblacio est actus religionis et fit in signum debite
subieccionis et honoris secundum consuetudinem eorum qui deo
aliquid aliquid offerunt in reverenciam divinam.

Sacrificium. Sacrificium est quando post oblacionem et dicitur proprie sacrificium
quando circa rem deo oblatam aliquid fit sicut quod animalia
occidebantur vel panis frangitur et comeditur et benedicitur
et hoc ipsum nomen sonat. Sacrificium enim dicitur sacrum
quia homo facit aliquid sacrum. Oblacio autem recte dicitur
quando deo aliquid offertur et si circa ipsum nichil fiat
sicut dicuntur offerri denarii vel panes in altari
circa quos nichil fit. Unde omne sacrificium est oblacio
sed non econverso. Sacrificium enim plus habet prius sibi
convenientem victimam etc. De quibus non est primicie
quia lex nova talia non habet in usu. Quia vero
primicie oblaciones sunt quia deo offeruntur
non tamen sunt sacrificia quia nichil circa eas fit.
Offeruntur autem primicie in recognicionem divini beneficii
quasi aliquis profiteatur se ab eo fructus recipere.
Decime autem non sunt sacrificia nec oblaciones
quia non deo immediate sed ministris eius exhibentur.
Introducta autem est decimarum solucio propter
quod iure naturali [illegible] sicut [illegible] debetur quod hiis
qui ad salutem populi divino cultui ministrant tanto
plus necessaria [illegible] ministretur. Sed quantum ad determina-
cionem partis puta decime vel septime non de iure naturali
sed ex quadam convencione et ex quadam institucione
divina secundum condicionem illius populi cui lex dabatur et
nunc habet vim ex institucione ecclesie.

Alterum enim fuit sacrificium veteris testamenti succedit [illegible] sacrificium [illegible] pro [illegible] dicitur. Sacrificium et oblacio ecclesie corporis aut sacrificii [illegible] non pro [illegible] sacrificii et oblacionis corporis christi offertur et [illegible] ministratur [illegible] cum [illegible] de [illegible] c 19

Votum. Votum autem est quidam religionis actus. Est enim votum
promissio facta deo et differt a quibusdam. Votum est concepcio
boni propositi animi deliberacione firmata. Promissio
deliberacione confirmata.

Iuramentum. Iuramentum est actus religionis quo deus in testimonium
invocatur cum veritas eius est infallibilis [illegible]
invocatur cum veritas [illegible] aut deliget [illegible] cum [illegible]
per quem [illegible]

Iuramento autem tres sunt comites scilicet — Iudicium / Veritas / Iusticia
Iudicium ut districte quis iuret
veritas ut verum iuret Iusticia ut licitum sit quod quis
iurat Iudicio caret iurans incaute Veritate
Mendax Iusticia iurans iniquum vel illicitum.

·8· Devocio est actus religionis quo quis pro deo
nomine vel cuiusque reverencia invocatur ad aliquid
faciendum inducitur Et licet sit solum pro rebus iudicandis
vel deprecandis licitum est et est actus religionis
Si autem pro rebus [illegible] et ad veritatem imponendam
licitum est nisi adiurans habeat potestatem super eum
quem adiurat

Laus divina est eciam actus religionis qui fit ore
ad quem spectat deum quasi solum per hanc cognicionem nostram
corporibus sed spiritualibus laudes ~~affectum~~ cum affectus
magis excitatur in deum et laudant corpus

Pietas est virtus annexa Iusticie per — Pietas
quam prestat cognatis cultum et reverenciam ut parentibus
et patrie Nam post deum homo maxime est debitor
parentibus et patrie Tamen in cultu parentum includitur cultus
omnium consanguineorum quorum [illegible] Tamen in cultu patrie comprehenditur
cultus omnium et amicorum patrie amicorum Ad quos eciam
pietas se extendit ut dicit Tullius in sua Rethorica

·11· Observancia est virtus ut per eam honorem — Cultus / Officium / Reverencia / Honor / Laus / Gloria
Officium quod importat obsequium sibi
servicium et alia ad homines necessaria
et tamen prudencia habet omnia [illegible]
habet [illegible] dicitur officium quod obsequium
per quem et licet a dicto officium etc. quod idem est quod
[illegible] etc.

·Cultus autem importat quandam diligenciam et sollicitudinem
intencionis circa aliquos devotos actus quibus homo
ad aliud ordinatur puta circa servicium et honorem et
ad aliud alienum et vel quod est illud aliquid rele-
tum talia quia ut dicit est illud aliquid rele-
vare tam attente et diligenter intendit sicut [illegible] et
plura quia ut dicit Augustinus x de civitate dei illos per cunctos
colere dicimus quos honorantes vel recordacione vel presencia
frequentamus Item secundum Augustinum Ideo colere idem est quod curare
et animarum idem est quod inhabitare sed forum colere idem est quod
·ornare·

Item vile id est quod veneratur patres celi id est quod venerantur
in agros eius forum. supra solet alibi paratis.
hec civitas hec sicut ornat honorabile civitat

Reverentia. Reverentia vero est habitus quo quis reputat ea que
sunt in alio magna esse quod in se precia et sedium
hec reverentia est quidam motus interior qui est fugiendo
vel repellendo ab altitudine alicuius rei in propriam
parvitatem et vanitatem ille motus timoris revelatur
et hunc motum interiorem vocat [illegible] elongationem
vel fugam quia timidus [illegible] elongant se ab illis
qui sunt in dignitate positi nec audent eis appropinquare

Magister in 3° distinctione 35a. Reverentia est mixta cum [illegible] delectatione.

Alia reverentia est honor quem aliquis exhibet
alteri gradu dignitatis sed audiendo quia ei subiectus
est et paratus voluntatem eius sequi. Reverentia vel aliquid aut
[illegible] motus timoris reverentie est et honoris
et reverentia est sed [illegible] honoris [illegible]

Honor. Honor aut ex[hibitio] reverentie exhibitum per signa
exteriora. Est enim honor ut dicit philosophus primo ethicorum
exhibita reverentia in testimonium virtutis et hoc per aliqua
signa exteriora ut est assurgere venienti, inclinare
[illegible] assistere sedenti etc. Et alia aut [illegible]
est finis honoris [illegible] adhibet aliquid ut eis
aliquis in reverentia habeatur etc.

Laus. Laus vero differt ab honore quod verbis tantum quia
laus consistit in verbis signis [illegible] honor autem in
[illegible] exterioribus et sic hec laus in honore includitur.
Alia [illegible] secundum philosophum primo ethicorum laus debetur alicui
propter bonitatem quam ipse habet [illegible] ad alium
[illegible] ut [illegible] ad [illegible] [illegible] fuit finis. Honor
aut debetur alicui propter bonitatem quam secundum se habet
[illegible] sedis [illegible] debetur honor propter actum [illegible]
qui ordinatur ad felicitatem honor laus debetur dignus

Gloria. Gloria aut est effectus honoris et laudis quia ex
hoc quod testificatur de bonitate alicuius [illegible]
eius in notitiam plurimorum venit [illegible] gloria quasi
clara [illegible] Ambrosius gloria est clara cum
laude notitia

Obseruancia

Obseruancia est vna virtus Justicie annexa Ad quam pertinet
exhibere cultum et honorem personis in dignitate constitutis sicut
prelatis · dominis · et magistris vnde dicit Tullius in sua Rethorica
Obseruancia est per quam homines aliqua dignitate antecedentes
~~…~~ quodam cultu et honore dignantur Partes ipsius
obseruancie sunt due scilicet dulia et obediencia
Dulia est virtus qua exhibetur honor et reuerencia
senioribus / et accipitur dulia dupliciter vno modo generaliter secundum quod
exhibet reuerenciam cuicumque homini racione cuiuscumque excellencie
et sic sub se continet pietatem et obseruanciam et condistinguitur
latrie et precipua species est yperdulia Maior enim
reuerencia debetur homini ex affinitate quam habet ad
deum quod pertinet ad yperduliam / Alio modo dulia accipitur
stricte et proprie et sic est virtus qua seruus ad reuerenciam tenetur
domino Vnde cum dulia latine est seruitus

Obediencia

Obediencia est virtus qua quis debitum reddit superiori
precepta eius obseruando Est enim obediencia voluntas
faciendi preceptum vel mandatum superioris Ad quod
debitum est ordine Juris naturalis et diuini superiora
inferiora habent mouere a superioribus Vnde obiectum
obediencie est preceptum siue tacitum siue expressum .

Gratitudo

Gracia siue Gratitudo est virtus ad quam pertinet beneficiis
recompensare et describitur sic a Tullio Gracia est
in qua amiciciarum et officiorum alterius memoria et
remunerandi voluntas continetur

Vindicacio

Vindicacio est virtus ad quam pertinet violencias iniurias
vlcisci vnde secundum Tullium in sua Rethorica Vindicacio
est per quam vis aut iniuria et omnino quicquid
obscurum est et ignominiosum defendendo aut vlciscendo
propulsatur / Iterum dicitur quod hec fiat intencione alicuius boni
puta ad emendacionem peccantis vel ad eius cohibicionem
et aliorum quietem / seu ad iusticie conseruacionem et dei
honorem vt alias dictum est / Vicium eius est virtus
defectiua hic loquitur / Si aut intencio vindicantis feratur
principaliter in malum illius de quo vindictam sumit et ibi quiescat
et sic est crudelitas et peccatum a virtute mediocritatis est
hic crudelitas siue feritas

Veritas

Veritas est virtus qua exteriora hominis sive verba sive
facta debite ordinantur ad aliquid. Sicut signum ad
signatum. Sed et non accipitur hic veritas sicut quod verum
aliquid dicitur verum, quod accipitur cum dicitur veritas est
adequacio rei et intellectus. Et sic eciam non est virtus
sed alterum ut finis virtutis. Sed accipitur hic veritas ut est
qua aliquis bonus dicitur sicut quod per eam aliquis dicitur verax.
Talis enim veritas sive veracitas est virtus de qua
hic loquimur. Est autem sciendum quod triplex est veritas,
scilicet veritas signati sive rei, veritas signi et veritas
utriusque signi. Ad veritatem rei pertinet illud
philosophi 2 methaphisice: Unumquodque sicut se habet ad esse
sic se habet ad veritatem. Et Augustinus in libro soli-
loquiorum: Verum est illud quod est. Ad veritatem signi
pertinet illud diffinicio philosophi: Veritas est adequacio
rei et intellectus sive adequacio signati ad signum.
Veritas vero signi prout pertinet ad hanc virtutem
signi est ista que est pars iusticie et describitur a
Tullio in prima rhetorice sic: Veritas est per quam
immutata ea que sunt ut ante fuerunt aut
futura sunt dicuntur. Et philosophus 4 ethicorum dicit
quod verax est qui sermone et vita verum dicit
eo quod talis est secundum habitum.

Amicicia

Amicicia que et affabilitas dicitur est virtus qua
homines convenienter ordinantur ad alios homines
in communi conversacione tam in verbis quam in factis
ut scilicet ad unumquemque se habeant sicut decet.

Liberalitas

Liberalitas est virtus ad quam pertinet convenienter
uti pecunia sive quibuscumque rebus possessis quas
quis [illegible] convenit proprie in dando et retinendo
in expendendo ut dicit philosophus 4 ethicorum. Et quod liberalis
est superhabundare in dando et in non accipiendo quod
autem nomen inducunt. Cum enim aliquis a se
emittit quodammodo illud a sua custodia et
dominio liberat et animum suum ab eius affectu liberum
esse ostendit. Unde hic liberalitas in multitudine ~~[illegible]~~
// consistit donacionum

nec datorum sed in dante habitu vel affectu ut dicitur
ethicorum 4 et describitur sic liberalitas a Tullio Liberalitas
est virtus beneficiorum erogatrix quam per affectum benignitatem
per effectum beneficentiam vocant.

Fortitudo in scriptura multipliciter accipitur. Uno modo accipitur
pro fortitudine corporali ut fortitudo Sampsonis. quandoque
pro fortitudine animi et hec quandoque vocatur generalis et est illa
fortitudo que requiritur in omni virtute Nam omnis virtus
fortitudinem habet respectu vicii sibi oppositi ut [illegible]
[illegible] ut dicit philosophus 2 ethicorum. Aliquando fortitudo
[illegible] large [illegible] generaliter sic et hoc modo
fortitudo attendit circa difficilia in passionibus sive
exterioribus sive interioribus sic accipitur philosophus 2 ethicorum. Aliquando
fortitudo [illegible] Glo. [illegible] fortis dicitur
qui animi [illegible] prospera et adversa contempnit. Exemplum
in prosperis [illegible] est temperancia [illegible] sunt [illegible]
pro fortitudine que attendit circa ea que sunt difficilia
in passionibus exterioribus sed tantum circa exteriores passiones
sive corporis infligentes et non extendit se ad [illegible]
rerum et sic sumit philosophus 3 Ethicorum et describitur a
Tullio sic fortitudo est considerata periculorum
susceptio et malorum perpessio et secundum [illegible] fortitudo
est virtus inflexibilis non facile absorbibilis
a timoribus qui sunt circa mortem. Vide cum
fortitudo est circa terribilia maxime mortis et horum maxime
que in bello sunt secundum philosophum 3 ethicorum et sic [illegible]
[illegible] habet [illegible] timores et audacias quorum
[illegible] timores et moderativa audacias [illegible]
[illegible] impedit [illegible] quibus [illegible]
ad sequelam virtutis. Unus precipuus actus est sustinere
secundus autem actus est aggredi.

Martirium est quidem actus fortitudinis maxime pertinens
pertinens ad illum actum qui est sustinere. Est autem de
ratione Martirii firmiter stare in veritate et justicia
contra persequencium impetus. Notandum autem quod fortitudinis
non possunt assignari plures partes subiective sicut aliis quia
circa materiam valde specialem eius partes assignantur integrales
et potenciales et sunt hec que sequuntur.

Magnanimitas est virtus circa magnos honores consistens
medium sc. inter [illegible] circa eos ponens. Tendit enim
Magnanimus ad ea que sunt magno honore digna
ita tamen quod non extendit se ad maiora quam sit dignus
nec etiam minus appetat quam dignum honore et tamen non
refugit propter timorem. Unde adiungitur hec virtus fortitudini
in quantum confirmat animum in magnis honoribus prosequendis
et adipiscendis.
Circa mediocres autem honores est quaedam alia virtus que
innominata est. Vocatur autem ab aliquibus sc. que sunt
philotimia i. amor honoris et aphilotimia i.
sine amore honoris. Laudatur enim quandoque qui amat honorem
quandoque autem qui non curat de honore prout sc.
utrumque moderate fieri potest.
2 Fiducia proprie loquendo non est virtus sed est quaedam condicio
vel pars integralis virtutis et pertinet ad Magnanimitatem.
Importat enim fiducia quandam robur-
dinem spei provenientem ex quadam consideratione que
facit vehementem opinionem de bono assequendo.
Unde fiducia est quasi spes roborata ex aliqua
firma opinione. no[tandum]
Securitas que est [illegible] virtus proprie sed est pars
vel condicio ad virtutem pertinens. Importat enim
perfectam quietem animi a perturbatione timoris et pertinet
immediate ad fortitudinem et ex consequenti ad Magnanimitatem mediate
sc. repellit desperationem ... in magnis periculis existentibus. Unde sic diffinitur
Magnificentia est rerum magnarum et excelsarum a Tullio in Rethorica
cum animi ampla et splendida propositione cogitatio
atque administratio ad exteriorem [illegible] — Magnificentia
differt autem Magnificentia a liberalitate. Eiusmodi quia
liberalitas habet esse circa dona et circa sumptus et
expensas pertinentes tamen circa dona. Magnificentia autem
solum habet esse circa sumptus et magnificus expendit
dona vel expensa ut dicitur 4 Ethicorum. hec non est solum
circa dona sed potius circa sumptus. Adiungitur
autem hec virtus fortitudini in quantum tendit in arduum prout
habetur difficultatem propter dispendium rei.

Paciencia est virtus que conservat bonum racionis contra tristiciam
ne scilicet racio tristicie succumbat ut dicit Augustinus libro de
pacientia. Et paciens homo est qui mala equo animo
tollerat, id est sine perturbacione tristicie, ne animo
iniquo bona deserat per que ad meliora perveniat.
Et diffinitur a Tulio: Paciencia est honestatis et utili-
tatis causa rerum difficilium voluntaria et diuturna perpessio.
Longanimitas dicitur a paciencia quia ipsa respicit perpessionem
mali contristantis. Quando enim longanimitas ex eo quod
aliquis habet animum tendendi in aliquod bonum quod
in longinquum distat, comprehenditur sub paciencia,
inquantum scilicet ipsum quod est differre bonum speratum natum
est causare tristiciam, unde Proverbiorum 13: Spes que
differtur affligit animam. Et similiter circa tales
difficultates paciencia, unde hec diffinicio, difficilium, pertinet
ad continuacionem mali quod ipse respicit paciencia. Quod
vero addit diuturna, hoc pertinet ad longanimitatem, scilicet
quod continetur in paciencia.
Perseverancia est virtus ad quam pertinet firmiter persistere
in bono contra difficultatem que provenit ex ipsa
diuturnitate actus.
Constancia autem facit firmiter persistere contra difficultates
que proveniunt ex quibuscumque exterioribus impedimentis.
Temperancia accipitur quandoque pro temperancia generali, ad quam
pertinet moderacio operis virtutis cuiuslibet illo modo quo largiter
Oracius: Est modus in rebus, sunt certi denique fines,
ultra quos citra que nequit consistere virtus.
Vel etiam est specialis virtus, Thomas [illegible] in [illegible] de qua scilicet dicitur:
Temperancia large non est solum restringere, sed et fortiter
et prudenter modum imponere. Nam temperancia dicitur
virtus animi impetus [illegible] est secundum
a Tulio libro Rethorice. Nam est virtus animi
[illegible] [illegible] atque [illegible] delectaciones
[illegible] est [illegible] in [illegible] sup. [illegible] 17. Temperancia est
refrenativa cupiditatis ab hiis que specialiter delectant
et Augustinus dicit: Temperancia est in coercendis delectacionibus
pravis et propter illas que sunt contra tertium.

Verecundia
Partes quasi integrales temperancie sunt due scilicet Honestas
Verecundia proprie non est virtus cum repugnat
perfectioni sed large accipitur pro omni eo quod bonum est
et laudabile in humanis actibus sicut per dicitur virtus
vel sicut quod laudabilis passio. Est autem verecundia
secundum damascenum libro 2 timor de turpi actione
Erubescencia autem est secundum eum quod verecundia sed inter-
est quod verecundia est timor de turpi iam facto
sed erubescencia est timor de turpi committendo
Unde proprie erubescencia aliquis committit actum turpem
et vicium unde dicit Augustinus Nyssenus. Cum verecundia
exultat sicut de hiis que egit proprie timore ingloriacionis
et vituperij. Cum vero erubescit timet incidere ingloriacionem
Unde erubescencia est timor dehonoracionis vel
gloriacionis i. quedam spiritualis decor vel pulcritudo,

Honestas

Honestas est quedam honestatem vero intelli-
dicit esse Augustinus libro 83 q. spiritualem racione proprie diuini
gibilem pulcritudinem. Quam spiritualem honestatem
Et dicitur honestas quasi honoris status. Habet autem honestas
delectacionem propter virtutem tendit in eum refertur ad virtutem
et attribuitur temperancie que respuit repellit illud quod
est homini turpissimum et indecentissimum brutalis scilicet
corrupcionis. Partes subiective temperancie sunt hec que sequuntur
Abstinencia est virtus subtractiva et moderativa
ciborum et potuum. Jeiunium est actus abstinendi secundum
rectam racionem ordinatam. Sobrietas est virtus
potus inebrians impediens usum racionis
Unde nomen sobrietatis sumitur a mensura. Dicitur enim
sobrius quasi briam i. mensuram servans
Castitas est virtus refrenans delectaciones venere-
orum et hec castitatis nomen sumitur quia scilicet per racionem
concupiscencia castigatur.
Pudicicia non est virtus a castitate distincta sed
dicitur ad eam sicut exprimens castitatis circumstanciam
Pudicicia enim proprie attenditur circa signa et preparatoria
veneris sicut aspectus impudicos
oscula et tactus. Castitas autem magis respicit
venereum coniunctionem que in ipsis preparatoriis

Dicta est autem pudicicia a pudore, quia honor magne
de actibus veneris verecundatur.
Virginitas est post continentiam et habet se ad ipsam
sicut magnificencia ad liberalitatem. Est autem virginitas
secundum Augustinum in libro de virginitate et gratia [?] in carne
corruptibili incorrupcionis perpetua meditacio.
Vel est aliter. Virginitas est in virginitate conservanda [?]
scilicet integritas illius corporis et mentis [illegible]
ab experimento illius delectacionis que consistit in seminis
resolucione. Et propositum perpetue abstinendi a tali delectacione
et cum magis velle expertum. Primum horum parcium se
habet ad virginitatem. Secundum autem est materiale in
virginitate. Sed tercium est formale et complementum. Dicitur vero
est nomen virginitatis a virore quia quandam immunitatem
adustionis importat. Nam sicud virginitatem requirunt
abstinencias inundacionis et concupiscencie. Partes
potenciales parciuntur post hec que sequuntur.
Continencia secundum quosdam dicitur per quam aliquis
ab omni delectacione venerea abstinet. Alio modo secundum
alios continencia dicitur per quam aliquis abstinet eciam
ab illicitis a licitis. Unde glossa dicit ad Galatas V quod
per continentiam quis a licitis eciam abstinet. Alio modo
secundum alios continencia dicitur per quam aliquis resistit concupiscenciis
pravis que in eo vehementer existunt. Unde dicit Andronicus
quod continencia est habitus invictus a delectacione. Et
hoc est modo accipit philosophus 7 ethicorum. Et isti eciam
nomen consonat. Continencia enim sicut non
quandam refrenacionem importat in quantum scilicet tenet
se aliquis ne passiones sequatur. Nec tamen proprie
est virtus secundum philosophum quia habet enim aliquid
de racione virtutis in quantum scilicet racio firmata est contra
passiones ne ab eis deducatur. Deficit autem a
perfecta racione virtutis in quantum insurgunt vehementes
passiones contra racionem. Large tamen potest dici virtus
accipiendo nomen virtutis pro aliquo laudabili in opere

Clemencia est virtus diminutiva penarum vnde Seneca
2 li. de Clemencia sepius diffiniens sic ait Clemencia
est lenitas superioris adversus inferiorem in constituendis penis
Et Tullius in 2 Rethorice Clemencia inquit est virtus
per quam animus concitatus in odium alicuius benignitate retinetur
Et opponitur clemencia ad virtutem que dicitur Severitas
sicut Epyikeya ad iusticiam legalem Severitas est
per quam aliquis stat inflexibilis circa inflictionem penarum
quando racio recta requirit Et sic est pars iusticie legalis
quia ad inflictionem pene secundum legem respicit autem sic
per legem Severitas est virtus [?] supplicio
coercens iniuriam.

Mansuetudo est virtus moderativa irarum secundum philosophum 4 ethicorum
et differt a Clemencia quia Mansuetudo proprie respicit
ipsum vindicte appetitum sed Clemencia respicit
ipsas penas que exterius exhibentur ad vindictam
Est autem Mansuetudo modestia animi singularis

Modestia

que nullis incurrendis rebus turbatur agitatur.
Modestia est virtus moderativa rerum que moderate
habent difficultatem Differt autem quia moderacio est
temperancia Diffinitur autem a Tullio sic Modestia
est virtus per quam pudor honestatis caram et stabilem
comparat auctoritatem. Et consistit in duobus et sunt hec
Species modestie sunt humilitas studiositas et alie que
sequuntur. Humilitas est virtus que refrenat ne quis superbiat
et spat animum ne immoderate tendat in excelsa
Sicut enim Mansuetudo reprimit motus ire sic
humilitas motus superbie.
Studiositas est virtus qua mens hominis ad rerum
cognicionem vehementer applicatur sive afficitur secundum moderacionem
racionis.
Eutrapelia est virtus moralis et habet esse circa
ludos ut si homo bene se habeat circa ludos secundum
modum racionis. Et continetur hec virtus sub Modestia
[?] racionis per eam refrenatur ab immoderancia ludorum
Et dicitur Eutrapelia a bene vertere quia bene
[?]

generat aliqua dicta vel facta in solacio ponit
eutrapeliam. Andronicus quoque alias virtutes que
sub modestia continentur, quas vero que ordinant homines
in exterioribus motibus corporis, quarum unam appellat
ornatum aliam bonam ordinacionem. Ornatus autem
ipsius est virtus que respicit convenienciam persone
in motu et habitudine. Bona ordinacio est
virtus que est virtus que respicit convenienciam
ad exteriores personas et diversa negocia que tractat
et pertinent ad sufficienciam. Sed continentur sub modestia
que ponit in talibus modum rerum. Alias tres ponit
que ordinant ad exteriora, scilicet circa que est in
vestibus et aliis huiusmodi, quarum primam appellat humilitatem.
Humilitas autem prout hic sumitur est virtus que excludit
intencionem gloriandi in exteriorum apparatum. Unde dicit
Andronicus: humilitas est habitus non superhabundans
in sumptibus et preparacionibus. Aliam appellat per se
sufficienciam. Est autem per se sufficiencia virtus que excludit
intencionem delicacie. Unde dicit idem Andronicus: per se sufficiencia
est habitus contentus quibus oportet et determinativa
eorum que vite conveniunt. Tertiam appellat simplicitatem.
Est autem simplicitas prout hic sumitur virtus que
excludit superfluam sollicitudinem talium. Unde dicit
Andronicus: simplicitas est habitus contentus hiis
que contingunt.

Numeratis virtutibus quibus vicia secundum ordinem suum
videndum de viciis. Sequitur considerare singula vicia
ex quibus alia, i. peccata capitalia, per quibus vicia
sustinemus et de viciis supra dicitur quibus vicia nostra dicuntur
capitalia quia oriuntur, i. hec septem per que alia peccata oriuntur.
Sunt autem septem peccata in que nos reputantur
dicuntur quia ex eis alia originantur, quorum
sufficiencia sic potest accipi. Omne peccatum est ex eo quod
appetitus noster inordinate movetur vel ad prosequendum bonum
vel ad fugiendum malum. Si ad prosequendum bonum, vel bonum est in se

scilicet honestum, utile, et delectabile. Ut habetur 8 Ethicorum. Cum
ergo inordinate appetimus bonum honorabile, et sic est inanis
gloria. Aut bonum utile, sic est avaritia; aut bonum
delectabile. Et hoc propter quod dicitur quia illud delectabile
aut est ad conservationem individui, et sic alimentum quod
inordinate appetitur per gulam; aut est ad conservationem
speciei, ut est coitus, qui appetitur inordinate per luxuriam.
Si autem appetitus inordinate moveatur ad fugiendum malum,
illud fugere aut est respectu mali sui incommodi
proprii, et sic est accidia, per quam inordinate fugimus
malum incommodi laboris quem habere debemus ad
serviendum deo. Aut illud fugere est respectu mali
alterius, puta respectu mali quod in [illegible]
a proximo, et hoc propter duo, scilicet vel mali rei
illati, et sic est ira; vel mali quo alicuius bona
excellentia minuitur, scilicet alicuius boni, quod dicitur nostre
excellentie minutivum, et sic est invidia. Et secundum [illegible]
Inter autem vero septem peccata superbia principatum tenet
locum inter omnia peccata mortalia. Sed ipsa fuit
primum omnium peccatorum, per eam peccaverunt angeli
in celo et homo in paradiso. Cum quia [illegible]
animo vero mediate vel immediate. Quod sic
apparet: superbia enim qui vult alios preferri
dolet si aliquis ei equatur, et sic oritur
invidia. Invidus enim quia desolatus irascitur ei
cui invidet, ideo oritur ira; sed irascitur
si vindictam [illegible], et sic oritur accidia.
Accidia vero spoliat quosdam [illegible] avaritia
aut quos in spiritualibus cadunt propter magis [illegible] gulam.
Gula vero propter ventris repletionem et facile spumat
in libidinem. Et hoc de origine vitiorum in [illegible] generaliter.
Superbia autem accipitur dupliciter. Uno modo sicut inordinatus
appetitus proprie excellentie, et sic est speciale peccatum.
Alio modo prout importat quandam [illegible] contemptum
dei quantum ad hunc effectum qui est non subdi eius
precepto, et sic est generale peccatum, eo quod convenit omni peccato.
Prima [illegible] aliud vitium sive peccatum [illegible] sine
superbia. [illegible] non est, et sic accipitur [illegible] generaliter
[illegible] [illegible] confiteor [illegible] peccasse [illegible]

Superbia contra legem dei nec. Superbie quattuor sunt species quorum
assignat Gregorius 23 moralium Prima species est Estimare bonum
quod habet a semetipso habere 2a est arrogare sibi meritis
eterna. 3a est iactare se habere quod non habet 4ta
despectis ceteris singulariter se velle videri.
Superbie 7 sunt gradus secundum Bernardum scilicet curiositas
mentis levitas, inepta leticia, iactancia, singularitas
arrogancia, presumptio, peccatorum defensio, simulata
confessio, rebellio, libertas peccandi, consuetudo
Et accipiuntur hii gradus per oppositum ad 7 gradus
humilitatis positos in regula sancti Benedicti Item patres
dicunt duas filias superbie scilicet presumptio et Ambicio. Presumptio
Presumptio est inordinatus appetitus proprie et
humane excellencie simulate sive virtutis Et habet 4 species
Prima est velle aliquis presumit quod alii non presumunt
2a. extimando plus presumit quam presumendum non est
3a. velle quis presumit aliquid ante tempus Ambicio
4a. quando quis presumit quod est supra vires
Ambicio est inordinatus appetitus honoris Et habet
tres species Prima est appetitus dominii 2a appetitus
magisterii 3a appetitus simplicis excessus quo
scilicet quis excedit alium in aliquo bono licet ipse Et
non habet superioritatem ad eum Superbia autem
est regina et mater omnium peccatorum et viciorum nascitur
septem vicia capitalia secundum Gregorium Prima est inanis gloria
que differt a superbia quamvis dicat utrumque sit appetitus
proprie excellencie, hic superbus nititur apparere super
ceteris, sed inanis gloriosus appetit inter alios
apparere et laudem consequi. Et sic hec inanis gloria
addit supra superbiam manifestationem appetite excellencie.
Et habet inanis gloria duas species et septem filias
Differunt autem species a filiabus quia ista vicia que
capitalia sunt ordinata ad finem aliorum viciorum
immediate dicuntur. Et ideo actus et progressus dicuntur
filie eorum Et species dicuntur illorum viciorum
... capitales et ideo cum differentiis ...
Prima species inanis glorie est ficcio quod scilicet quis gloriatur de falso Ficcio

Alia sp(eci)es est vanitas q(ua) quis Interiorem sua virtute
fugit in gl(ori)a et laude h(uman)a. Et ip(s)e h(abe)t facit omnia
op(er)a bene et melius h(abe)nt male. Filie aut(em) eius

Inobedientia

a vanitatis glorie est Inobedientia q(ua) quis vane gloriosus
in ullis vult habere sup(er)io(re)m sed facit q(uo)d facit mandatu(m).

Contentio

2ª est contentio q(ua) vult vincere cu(m) clamore
ut p(er) hoc appar(er)e. 3ª est Iactantia qua quis q(ua)n-

Iactantia

do venit bona sua ut laudabilis appareat. 4ª est

Ypocrisis

Ypocrisis q(ua) quis aliis interioribus apparere.

Pertinacia

5ª est pertinacia q(ua) factu(m) suu(m) malu(m) vel dictu(m)
defendit ne videat(ur) errasse. 6ª est discordia

Discordia

q(ua) cont(ra) omne dictu(m) assentit [illegible] ip(s)e vane
glorie. 7ª est Novitatum presumptio qua quis

Novitatum presumptio

nova vult dicere ut inveniat et laudet(ur). Ad
p(re)dicta eciam v(er)iam p(er)tinet omnis simulacio vel fictio
sive in verbis sive in factis que fiunt ad finem
vane apparencie et ostentacionis, sicut sunt in dictum
g(ra)m(m)atica adulacio (et)c.

Invidia est sextum capitale viciu(m), quod et
Gg xxxi mor. Ex superbia vero (?) dicitur est
vana gloria que dum oppressam mentem corrumpit
mox invidiam gignit, quia dum vani nominis
potestatem appetit ne quis hanc habeat ab-
adipisci valeat tabescit. Et diffinitur ab Augustino sic
Invidia est odium felicitatis aliene. Et sic dicit
Damascenus li. 2 c. 13: Invidia est tristicia de
alienis bonis. Unde est invidia a non videndo
q(uia) non p(otest) videre bona alterius. Unde Ysidorus
q(uia) est invidia p(ro)pter notare [illegible] in te oculum
q(uo)d id [illegible]. Antiquus mente fugiunt gestus
[illegible] cetera [illegible]. Et [illegible] q(ua)ndo p(ro)pter laudem
non sequit(ur) possessiones [illegible] invidia carnis [illegible]
[illegible] Zelum et Nemesim. Zelus sive
[illegible] est q(uan)do quis tristat(ur) de bono
alterius. Unde est cu(m) quis alius habet illud sed [illegible]
illud bonum p(er)ire desi[de]rat quod ille habet. Et sic
ille zelus sit de bona dona [illegible] laudabilis est
[illegible] aut(em) de bonis [illegible] p(ro)ut esse peccatum.
interdum

Nemesis est quando quis tristatur de bono alterius quia iudicat illum in-
dignum bono; et est ex indignitate. Sed pertinet ad bonos
mores secundum philosophum ethicorum. Ipse tamen aliquis non est sicut patet quando
quis tristatur de bono alterius non propter aliquod bonum
quod sibi posset evenire, sed ille caret illo bono, vel
propter aliquod malum quod ipse posset incurrere ex illo quod talis tale
bonum, sed solum propter hoc quod ipse gaudet eum in tali
bono et habet excellentiam ampliorem quam ipse. Et hoc est
invidia proprie dicta, et sic est peccatum ut dicit philosophus ibidem.
Filie autem invidie secundum Gregorium sunt quinque. Prima est odium,
quod est velle malum ei cui bonum. 2. est exultatio
in adversis proximi. 3. est afflictio in prosperis proximi.
4. Susurratio, que est detractio latens. Et ipse susurratio
est inter amicos discordias seminare. Et differentia est
inter susurrationem et detractionem, quia susurro inter
amicos discordias seminat; detractor alienum bonum
negat vel minuit. 5. est detractio. Hec autem
fit in aperto; intendit quidem melior apparere illo
cui detrahit. Ad predicta pertinet acceptio personarum,
derisio, maledictio, ingratitudo, scandalum.

Ira est quintum vicium capitale, que sequitur invidiam,
quia ut dicit Gregorius 31 moralium: Invidia primum generat
iram. Quanto interius livore vulneratur animus, tanto amittitur
mansuetudo et tranquillitas amittitur,
et quia quasi dolens membrum tangitur, ideo
opposite actionis manum quasi gravius pressa
sentitur. Ira autem accipitur multipliciter. Nam accipitur pro
ipsa ira absolute, scilicet sine comparatione ad vicium,
sed secundum Damascenum et Nysenum est accensio
sanguinis circa cor propter appetitum et desiderium vindicte,
quia potest esse materia tam virtutis quam vicii. Alio : 1 :
modo accipitur pro zelo recti iudicii et importat simplicem : 2 :
motum voluntatis, quo quis non ex passione sed ex
iudicio rationis penam infligit; et isto modo non est vicium,
immo potius cum defectus esset vicium, quia secundum Crisostomum
super Mattheum: Qui cum causa non irascitur peccat; patientia enim irrationabilis vicia seminat,
negligentiam nutrit, et non solum malos sed etiam bonos
invitat ad malum. 3. Tertio dicitur ira [illegible] turbulenta [illegible].

3. Alia accipitur prout est sine ordine rationis / quia pro vindicte
desiderat et mente, sicut quia vindictam puta appetendo
puniri eum qui non meruit vel plusquam meruit
et sine debito ordine iudicis et aliorum que ad
hoc requiruntur vel requirebantur sed solum ex libidine animi
et talis motus animi est viciosus et dicitur ira
8. vicium / Alia est accipitur quia pro modo patris si
vindicta quando sit iusta et debito ordine ira
tunc motus ira excedit debitum modum quia habet
magnum inordinatum motum in corde et corpore in
exteriori et utraque modo ira est vicium capitale
Spes. Habet ergo ira tres species secundum philosophum 4° ethicorum
Acuti. Prima vocatur quando sit acuta sicut qui cito
Amari. ira incenditur et quamvis bene cessat. Alia sit
deffiales. amara sicut qui diu iram retinent. Tercia sit diffi-
fellea. ciles sicut illi qui non dimittunt iram quousque
mania. puniant / Capitula (?) ponit [illegible] et Dam-
furor. ascenus 2. Tres modo species irascentis fellea
Mania et furor. / Fellea ira quam vocat quas
quas philosophus acutas appellat. Mania vero ira dicitur
a mania / et quando animus furor est glutitus
Gradus. Differentiis / Et tres sunt gradus ire. quando quis
Corde. ponit in corde / ira in corde est quando
Signo. alium irasci facit suo / ira in signo est quando
Effectu. est cum vox dicit faciet suo satisfactum / quod
est intencio irascentis / ira in effectu est quando
est actus alium aut dicitur factum suo facto
Hec secundum ordinem talis adipiscitur eius sunt.
Rixa. Filie autem ire sunt quinque / Prima est rixa per quam
in proximum omnia contumelia quam facto vel opere proximi
infertur ex ira. Secunda est tumor mentis quem
cogitationibus variis sentit homo mentis vindictas
inquirens cogitando / Tercia est contumelia quam
est voluntas se vindicandi per opprobrium malorum
in proximum / Quarta est clamor qui est voluntas
sed vindicare in exaltando vocem per clamorem ad
alios contra proximum / Quinta est indignacio

que est voluntas se vindicandi pro obprobrio [illegible]
sanctus [illegible] V. Partes potentiales ire sunt que
sequuntur. Prima vocatur acuta [illegible] quia ira nescit
in prima [illegible]. Nec obstat quod prima ponitur inter filias
invidie, quia nichil prohibet secundum diversas rationes
aliquid oriri ex diversis viciis. Secunda vocatur
quia iracundia in ipsis per ipsum leviter redditur
contristabilis et per [illegible] cadibile. Tercia quia ira oritur
in ipsis pro continuitate ire provenit ad hoc quod non nisi
[illegible] absolute [illegible] [illegible] solvi in vindicta
[illegible] [illegible] quarta vocatur quod in [illegible] forma
[illegible] [illegible] quia ira [illegible] [illegible]
Contrarium que est impugnatur [illegible] [illegible] [illegible]
Clamor [illegible] [illegible] est filia [illegible] [illegible] ut
[illegible] est [illegible] [illegible] [illegible] [illegible]
vindicanti [illegible] [illegible] [illegible] vel litigium secundum illud
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
litigium [illegible] in [illegible] secundum [illegible] [illegible] [illegible] differt
a contencione quia contencio magis [illegible] [illegible] ad
[illegible] [illegible] [illegible] litigium [illegible] ad [illegible] que fit
in [illegible] [illegible] [illegible] [illegible]
Accidia est quintum capitale vicium secundum [illegible]
[illegible] [illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
subsequens [illegible] [illegible]. Est [illegible] [illegible] secundum [illegible]
tristicia aggravans que [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible] ab [illegible] [illegible] [illegible] [illegible]
Accidia est tristicia et amaritudo animi [illegible]
qua [illegible] [illegible] spirituales [illegible] et [illegible] [illegible]
[illegible] mens in [illegible] [illegible] [illegible] habet [illegible]
illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] a spirituali bono ad quod tenetur [illegible]
[illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] ad [illegible] debitum que [illegible]
[illegible] et [illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] bonum et spirituale est [illegible] [illegible] [illegible]
secundum [illegible] [illegible] [illegible] [illegible] [illegible] que est [illegible] [illegible]

Voluntas inclinando ad malum aliorum(?) Eo enim quis deinceps
aliquid bonum incipit et postea desistit Secunda est desperatio
quia difficultas intervenit Mater est difficultas
primo opere arduo incepto desistit sicut ociosus desistit
Tertia est pusillanimitas que recipit propter difficultatem
plenitudinem et considerationem operis fragilis vel ardui
operis Quarta est Rancor que est invectio(?) ad deum
Quinta est Torpor animi propter .i. spiritualis per quam
homo non potest videre ad operationes meritorias Sexta
Septima(?) est Evagatio mentis circa illicita quando homo
absorptus tristicia non habet in se ubi quiescat delectetur
evagatur ad omnia querens delectationem.
Species autem eorum quas assignant doctores sunt adeo(?)
sed apprehendendo animum plurime ad illud pertinent(?)
filias sive sunt species sive differentie sicut effectus
sicut hec Tedium boni operis Malicia Mollicia
Sompnolentia Ociositas Dilatio Tarditas
Negligentia Inperseverantia Remissio Dissolucio
Ignavia Indevotio Tedium vite Abhominatio
divinarum vel spiritualium Murmuratio contra deum
Importunitas mentis Inquietudo corporis Instabilitas
Verbositas Curiositas Amaritudo animi
[illegible] esse.
Sextum(?) est quintum capitale vicium quod sic dicitur(?)
contra .6. virtutes opposita Avaricia quam quidam confundunt cum(?)
liberalitate [illegible] vult [illegible] debitis
forris(?) que. Est autem avaricia secundum Tullium
immoderatus amor habendi unde dicitur avaricia
quasi eris aviditas secundum Ysidorum ethymologiarum Dicitur avarus
quasi eris avidus vel aviditas sive cupiditas
Est enim genus avaricie dicta philargiria .i.
amor argenti avaricia secundum Ysidorum libro ethymologiarum
quod ipse appellat liberalitatem consistit in duobus scilicet
in decenter dando et superfluum accipiendo
et non avaricia [illegible] sed [illegible] in
accipiendo superhabundans [illegible] in dando deficiens

Filie aut ponit tres species avaricie secundum de scta
in Dauid scilicet Tenaces Paruos et Chymbices qui
se distinguunt Tenaces dicuntur qui sua tenent
sibi et non dant / Parui dicuntur qui vix & parum
dant Chymbices qui parum dando rem magnam
faciunt vult et chymini venditores dicuntur quia
parua vilitatem cyminum appreciant Secundum super dictam
est in accipiendo ponit [illegible] quinque scilicet
Meretrices pastus vsurarios aleatores latrones
& Mortuorum spoliatores Filie avaricie secundum
Gregorium xxxi mor. super Job prima est Proditio que est
quod accipit que fit in persona accipit. 2 est
fraus que est deceptio facta & hec in persona [illegible]
in accipit 3 est fallacia que fit per verba decepcio
in occultis / 4 est periurium quod sepe fit et
accidit in emptionibus et venditionibus 5 est
Inquietudo que est appetitus lucri 6 est
violentia que fit inferendo alicui per aliquem per
facta mala quod vocat vsurpacionem 7 est
Obduracio cordis contra misericordiam quod
appellat inhumanitatem Partes potenciales
Avaricie sunt vicia annexa vel reducibilia ad
principes species & sunt hec que sequuntur Iniusticia
furtum quod est occulta acceptio rei aliene
secundum philosophum 6 ethicorum que dicit comprehendit
sub latrocinio Imprudentia Astucia qua aliquis
ad finem aliquem consequendum vtitur vijs simulatis
& apparentibus & hec cum sit prudentia [illegible] acceptio
in malo secundum philosophum 6 ethicorum 2 Dolus qui
importat quandam executionem astucie et pro
accipitur in malo / aliquando aut in bono sicut
& astucia / Sollicitudo aut temporalium superflua
& inordinata prudentia carnis que est quod aliquis
habet bona carnis ut vltimum finem sue vite que
est quedam prudentia mundi / de quo Luce 16 filii huius
seculi prudentiores sunt filiis lucis & hec dicit [illegible]
in dilectione [illegible] Ro 8 Prudentia carnis inimica dei
est.

Symonia que est studiosa voluntas emendi vel vendendi
aliquid spirituale vel spirituali annexum. Mendacium in quantum
fit in vendendo et emendo pertinet ad predicta.
Gula est septimum capitale vicium que est ventris inglu-
uies secundum glossam v. 6. et oritur ex avaricia. Cum
enim homo spiritualia contempnit intendens ut gule et
corporalibus carnalibus consistunt. Differunt autem gula
[illegible] Gula est immoderata cibi aviditas
vel sic Gula est vorax edacitas non sumendi [illegible]
crementa. Cuius tres sunt species scilicet Castrimargia, Commessacio et Ebrietas
Castrimargia secundum Petrum et Ethym. [illegible]
quando cibo vel potu se replent sic
indiscrete et dicitur castrimargia a caster quod est
venter et margos quod est insania et inde castri-
margia quasi ventris insania. Commessacio
est inordinata [illegible] sine appetitu cibo.
Et dicitur a comedendo simul secundum Petrum et Ethym.
Ebrietas est inordinata copia sine appetitu
bibendi. Et dicitur ab e quod est extra et brias mensura
quasi extra mensuram et inde parens aliorum
[illegible] species gule. [illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] et [illegible]. Prima est [illegible]
[illegible] comedendi [illegible] et [illegible] tempus
expectandi et [illegible] [illegible] 2. [illegible] quis [illegible]
[illegible] [illegible] et [illegible] 3. [illegible] quis [illegible]
[illegible] [illegible] nimis comedendo. 4. [illegible] quis nimis
ardenter comedit et festinat [illegible] est [illegible] [illegible]
[illegible] [illegible] in [illegible] est. 5. [illegible] quis nimis
studiose [illegible] sua [illegible] [illegible] aut gule
secundum glossam v. 6. [illegible] [illegible] est [illegible] [illegible]
que est [illegible] [illegible] sive [illegible] corporis
inordinatis [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] et est immunditia que solet [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] et
ex gula [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] membra [illegible]
que anima ad immundiciam pertinent.

8 est multiloquium scilicet detractio vituperatio et alia plura
9 est hebetudo sensus circa intelligentiam que importat
quandam debilitatem mentis circa speculationem spiritualium
bonorum. Ad hanc pertinet intemperantia.
Luxuria est appetitus inordinatus venereae delectationis
[illegible] secundum Thomam ubi supra [illegible] species
que quasi ponuntur in decreto 36 q. 1 lex illa
Prima est fornicatio ut illud quod habet videlicet est
genus [illegible] extraneus cum sit [illegible] legitime
cum ipsa habeat ipsum viduam vel coniugatam
vel meretricem. 2. species est stuprum quod est illicita
defloratio virginum tamen in custodia existentium. 3 est adulterium
quod est alieni thori violatio. 4 est incestus
qui est consanguinearum vel affinium abusus. 5 est
raptus quo quisque vel violenter opprimitur
licet decretum restringit ad virgines. Que sequuntur
species a doctoribus adduntur. 6 est contra naturam
per quod vir aut mulier inordinate effundit semen extra
vas debitum ad generationem ordinatum. 7 species est
violatio mancipata ad personas deo dedicatas
que a quibusdam sacrilegium appellatur.
Filie luxurie secundum Thomam ubi supra ar. 6 et 8. Prima est cecitas
mentis. [illegible] secundum Augustinum quia ex actu luxurie tota
ratio absorbetur. Unde opponitur donum intellectus
sicut hebetudo sensus de qua dictum est de vitio
gule. 2 est inconsideratio mortis
et inferni. 3 est inconstantia scilicet ad recogitandum
nunc illud nunc aliud. 4 est precipitatio qua quis
precipitanter incurrit ~~ad peccatum~~ malum scilicet peccati et est
opponitur prudentie [illegible] luxurie complendi
5 est amor sui scilicet quo quis desiderat
carnem vitam et talem ut compleat voluntatem suam
6 est odium dei quod sit quia deus prohibet et
punit eos qui sequuntur carnales delicias ad quas
luxuriosi inclinant. 7 est affectus presentis seculi scilicet
appetitus honorum divitiarum sanitatis fortitudinis et [illegible]
8 [illegible] luxuriosus [illegible] finem [illegible]

Notandum est de paro futuri secli, qe est difficultas
glie et levis gaudet et hec est scla lux mē 9:
simile / Ad hoc ap ponit ligna stultam
nisi d pur x 1 stultum cum sapiens sit mitte
Ignorantus cp adultum stultus tenet at /

Rex virtutum progressurus ad prelium adversus
principes tenebrarum veste nostre mortalitatis se in-
dutus et commisse sibi paterne legacionis magi-
sterium comprehens officium discipulos elegit quorum
ministerio animorum corda ad fidem reduceret peccatorum.
In hoc facto vicarium suum instruens ut eius exemplo
in partem sollicitudinis viros fortes bellatores et pugiles
eligat cardinales cum omni maturitate spiritus apostolica
regimina quibus spiritus sancti molimina demoliri sufficit
complura prestarent oportuna. Inter quos felix ille pater
ac singulare decus collegii dominus petrus prefulsit episcopus
penestrinus. Cum sollicitudinis partem vicarii Christi et petri
successorum in vicecancellariatus officio non modicam est sortitus.
Verum cum meus esset pater singularissimus dominus et pro-
motor, secundum codicelli per me editi seu potius compilati
super hiis que statum episcoporum et prelatorum concernere videbantur accepta
noticia dulci et leni sermone sicuti mos sibi erat loquendi aliquem
eciam conscribi iussit que cardinalium statum describere viderentur.
Cumque ipsa recipiens per propriis curam sibi vigilancium
[illegible] mihi vidi videlicet [illegible] deliberans sed
scrutator cordium contemplator conceptuum et donorum spiritualium
inspirator ad scribendum non defuit inspirando. Et
persolutis movebant ipsa ut manum a calamo vacuam
non tenerem. Erant enim difficultates materie veritatis eadem
retrahebant. Nec diffusius manum exparceret pro certo
recognoscens quod sicut elementorum mixtura simplicium formarum figuras
colorum picturas, motuum pluralitas, sonorum medulamina
linguarum distinctionem volumina [illegible] sicut [illegible] describens
celestium motorum influencias mobilium contrarietas motuum
complexiones elementorum impressiones
mineralium mixtiones vires herbarum [illegible] animalium
contrarietas [illegible] sicut describens complexionum distinctas
humorum repugnancias sanitatum armonias contrarietatum
discordancias mixtas emulacionis habet quomodo describens varie-
tates contra [illegible] excelsitates virorum et mediocritates
virtutum in illa potissime [illegible] ad certum statum.
Sed quia cum me retraherent et retraheram animum meum
quid eligeret fluctuaret [illegible] inspirante inspiratum
de pii patris pietate fiduciam concepi non minorem [illegible]

ne merissimum Decca uberacium nec super spinas detractionis
aut petram obstinacionis semen sermonis seminarem Si tamen
seminator tepui dolleam et non accomodatarum cophinus
seminatum frumenti digitum nec apprehenderit non fuisum
sed fundentem calamum atenuatum ut status ipsius per descriptionem
cor status Cardinalatus deflecum et sic sic ros nouum
ofuscaret et tum petrus ubi ubi scit invidet Domini Sed sed
opus parti finem dicam liberet voluntate et lugubri quandoque
perspicit alius meus et pastorum inbuens Moriuit dominus
singularis dux meus et pastorum pater benevolus fidelis
amicus veritatis amator virtutis cultor dux perceptissimus
in quo licet omnium generalium substractum de medio gravatur
dura mors et diri substracto quo nec relicto secularis
nec orbatis filiis nec desolatis amicis nimio nec totaliter
reperunt Ecclesie Et licet eius dolor descendens generet
ab omnibus a me tamen amplius et qui necesse fuerat
in dispositione eius serviens patrem et dominum patronum et
amicum amisi Sic ergo sauciatus de doloribus anxietatis miseriam
cum opus velleni perficere quod incepi Dominus qui mentem
meam tenuit in suspenso Et tamen in eo consolacionis spem
accepi quod sum est mediator consolator Remanentibus ergo
per Magnum illi David filium flevit egrotum sed mortuum
non ploravit Nec dum valde geri voluntatem animum et
incepta volens perficere et perficienda complere in eo pedem fixi
qui mutorum labia reserat et linguas disertas facit
indisertas ne eius peris duas adicii Domini hunc laborem
finem imponens Etquam status dumptaxat Cardinalis Culmen dicitur
ut a culmine dignitatis Et dicti Cardinales Culmen
dici possunt a statu quod capiunt Et sic liceat fuit Culmen Hunc
libellum istum Culmen vidi non [illegible] nominandum.
Descripturus ergo illos qui Cardinalatum non dimittere
possunt alterius de quo cardinalibus virtutibus ut
a re nomen accipiant videlicet primordia de presentibus
virtutibus superstitis apponatur Etiam de virtutibus pertinet
Clementine possent alter bini qui Stratus et quod diaconus Card
ne gerunt vade et sepulcro non quod supponentibus
Ideo est vero Cardinale de persona ipsius contrarium statuto
Predictum descriptionem volentes ea que speciem nostrae lectori
desinant in brevius hunc opus intendenda duximus quarto ut
in distinctione expedicior opus ut fuerit proprius conferre
est distincta quarum prima tractabit de primordiis prima de statu
secunda de sexto et quarta de tertio.

Ad primo de ipsa prudencia que veritatis lumen prestat eum. Prudencia
locum obtineat inter ceteras virtutes principalem, primo diversis
tractatur aliis auctoribus conscriptis descripcionibus
quantum ad nostrum propositum pertinet tractatum prosequentes.
Marcus igitur descripcionaliter eius prosequens hoc pergeleret
intencione tercius quod Tullius et predictis [illegible] vir
de quo loquitur solo actu [illegible] oportet
quod sit predictus [illegible] affectu et operacione [illegible] operandi
facultas assit vnde et visus [illegible] et quantum loquendum
[illegible] alios magis [illegible] dici et reputari [illegible]
[illegible] acute intelligunt [illegible] et [illegible] et quod
agendum vnde [illegible] predictam [illegible] dico quod
prudencia [illegible] est [illegible] bene operandi [illegible]
Et dico quod [illegible] certus aut [illegible]
[illegible] virtutes [illegible] sed in multis [illegible] predictam [illegible] In aliquibus est sapiencia et in multis [illegible] prudencia
Et dico bene operandi id est [illegible] quod [illegible] bene
[illegible] virtutis est [illegible] mali vel bene
[illegible] est [illegible] in [illegible]
Et dico operandi [illegible] vel [illegible]
prudencia est [illegible] in [illegible] non pertinet
ad [illegible] vnde prudencia [illegible] in [illegible]
[illegible].
Preterea ipsa descripcione prudencie ad eius [illegible]
[illegible] et aptando ad ea que [illegible]
[illegible] Tullius in [illegible] Rethorice [illegible]
[illegible] prudencie [illegible] intelligenciam et providenciam
[illegible] ad prudenciam pertinet [illegible]
[illegible] et [illegible] prudenciam
de [illegible] et [illegible] et intellectum [illegible]
[illegible] principaliter [illegible] assignat
Macrobius que magis [illegible] ad nostrum [illegible] pertinet
[illegible] ipse Macrobius [illegible]
[illegible] intellectum [illegible] providenciam
[illegible] et [illegible] has [illegible] ordine [illegible]
Primum ergo ipsius prudencie est [illegible]
[illegible] Racio
[illegible]
[illegible] est vis discernendi boni et mali
[illegible] honesti et inhonesti cum electione boni et
fuga mali vnde [illegible]
[illegible] est diligendum et in singulis [illegible] prosequendum.

quia quod racione caret diuturnum esse non potest Tollatur ergo
mendacium vincat veritas quem racio et singulis committitur vincat et
illud per legem habetur quod racione consistit di. i. Consuetudo
Et iterum est correspondenter exemplis 9 di. Sane Et quod inco-
niet extirpari necesse est 68 di. Corepi(scopi) hec autem vera est
exemplis Est enim Investigacio Iudicantium commonitiua
et inspiratiua Investigacio triplex Ignoti mali, Ignoti
boni, Ignoti indifferentis Et hec parte dicuntur per Gregorium
in re. de que in causa [illegible] 4 di. que plura [illegible] et sciant et
tempus investigandi est sicut ut sciatur ab aliis et tempus vanitatis
est sicut ut sciant vendant et tempus questus est sicut
ut edificent et secunda est Primo ergo racio que non
est investigatrix veri ad eundem non est pars
prudencie sed partis vanitatis cupiditatis et inspiciencie
Investigacio. Cum vero racio investigatrix ignoti est adiutor
quod ignorancia est mater cunctorum errorum et vero maxime
in sacerdotibus distruenda est 38 di. Ignorancia Et
non tamen omnis ignorancia sicut patet 38 di. Clericus nisi
si [illegible] est et quis eam [illegible] in que sunt
sunt ad nos respectus et hic ignoramus ignorabitur di. 38
Item est vincit racio investigatrix secundum Aristotilem
prudentis cum est investigatrix veritatis que sunt ad salutem
et non ad pompam sicut Apostolus Ro. 12 precipit non plus sapere
quam oportet sapere sed sapere ad sobrietatem Et dicitur sapientium
ab singulis acceptus et veritatis quod legitur libris
Astronomie Et Arguciis plus respicere quod doctrina
in gramaticalibus dyaleticorum sicut patet in historiis
et similibus [illegible] 2a di. legimus vel [illegible]
Iudicativa. [illegible] quod [illegible] est ad [illegible] seculares litteras
querendo peritiam sed quomodo et investigandi est
peritiam scripturarum sacrarum scilicet sacrorum canonum studendi
et divini apostoli libri 38 di. Omnes psallentes.
Iudicativa. Est etiam racio Iudicativa et hanc secundum racione dirigit
timorativa. ut iudicet distincte de hiis que bene et male fi-
unt vel sunt quo animo fiunt et quibus effectibus sunt futuris
eventus Hec enim iudicii timorativa efficit valere
Luc. 6 Nolite iudicare Et glossa Duo precepta
Iudicare et temerarium scilicet in illis que bene et male
fieri possunt et que nescimus quo animo fiunt vel quibus
effectibus sequatur eventus Unde et Apostolus I Cor. 4 di.
Nolite ante tempus iudicare etc.

Ist[ud] prudentia prohibet et exhibet [illegible] a [illegible] usurpato usurpato
sic certe aliquis persone indicat sibi non sufficientem de quo
dicit apostolus Ro 14. In quo [illegible] qui indicat alium [illegible]
Item prudentia exhibet [illegible] indicantem sic nimia Leue
lenitate vel nimia tarditate ducat / unde cum [illegible]
[illegible] est ut ait Seneca [illegible] 30 [illegible]
[illegible] credit leuis est [illegible] [illegible] et [illegible]
[illegible] [illegible] quod [illegible] ad [illegible]
[illegible] [illegible] quod te [illegible] offendere [illegible]
in [illegible] 86 [illegible] quod [illegible] Et [illegible] 93 [illegible]
[illegible] 17 [illegible] Summa [illegible]
[illegible] 4 [illegible] quod [illegible] 17

Memoratiua

Racionem est Memoratiuam prudentia [illegible] dum
salubria fierit [illegible] sed [illegible]
oblivioni [illegible] [illegible] ad [illegible]
[illegible] Capitulo [illegible] [illegible] ad [illegible]
[illegible] ad [illegible] [illegible] Et [illegible]
habet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et [illegible]
saltem aliquam [illegible] [illegible] una
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] ad [illegible]
[illegible] [illegible] in memoria
[illegible] ad [illegible] 19.
[illegible] memoria [illegible] [illegible]
[illegible] est [illegible] et [illegible]
[illegible] quod [illegible] [illegible] velut
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible]
ut [illegible] statim oblivioni [illegible]
[illegible] in memoria [illegible] [illegible]
est maxime [illegible] quia [illegible] alia multa [illegible]
quae [illegible] est summa [illegible] et [illegible]
[illegible] 7 [illegible] in [illegible] [illegible]
[illegible] [illegible] potest.

Interpretatiua

Est [illegible] quod [illegible] prudentia [illegible]
quo ad duas partes [illegible] ab aliquibus dubia
[illegible] [illegible] [illegible] affirmant
[illegible] [illegible] [illegible] [illegible]
ut [illegible] sermonem dubium [illegible] ut dubium

ac simplic[ite]r ut certu[m] n[on] affirmet p[atet per] Senecam lib[ro] de
forma honeste vite ubi ait Dubia non diffinias sed
suspensam tene sententiam Nichil affirmes quia non omne quod
verisimile est statim verum est Sicut et sepius quod incredibile
videtur non continuo falsum est Crebro enim mendacium faciem
veritatis tenet et crebro veritatis facie mendacium occultatur
Nam sicut aliquando frontem tristem amicus et blandam
adulator ostendit sic quod est verisimile dummodo
coloratur Unde et qui moderatur labia sua certa pro
dubiis et verisimilibus tamquam certa non affirmans prudentissimus est
Prov. 10. Talis est qui interpretatur sermones ut sit pr[illegible]
dubia ut dubia et certa ut certa relinquendo Abhorreant
enim ipsum prelati hos qui interpretantur sermones domini
secundum sensum suum. Jeron. circa finem. Ut qui scripsit esse in ecclesiis
vestris et tamen vobis[illegible] Tales enim sunt qui
intendunt sua prelatura et sensum suum patris doctrine anteponunt
De qua [illegible]. Nec mirum Cum enim [illegible] alicui interpretari
[illegible] flagitat licitum est respondere 22 q.
[illegible] [illegible] [illegible] est tenendum quod si de causa propria
3 libro [illegible] dubitare contingat inducat et
agat et [illegible] [illegible] [illegible] [illegible] [illegible] non intellecta
[illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
tamen diffinire et interpretari [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quo animo fuerint [illegible]
de [illegible] [illegible] agitur [illegible] [illegible] interpretentur de Reg. Iuris [illegible] unde
[illegible] [illegible] interpretentur [illegible] [illegible] dubia certa [illegible]
[illegible] est et [illegible] ut in re dubia certa [illegible]
[illegible] 11 q. 3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

R[illegible] ad presidendum aliquando [illegible] [illegible] Cardinalis Episcopus
[illegible] [illegible] [illegible] sub [illegible] Cardinalis Episcopus
[illegible] [illegible] [illegible] ut [illegible] [illegible] 22 [illegible] et
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] Pastoralis Aliquando
[illegible] de [illegible] et c. q. 1 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sub nomine Cardinalis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 21 q. 1 [illegible] in glo. et de offi. archipresbiteri
[illegible] in glo. [illegible] [illegible] Cardinalatum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et Episcopus [illegible]
[illegible] [illegible] Sed [illegible] [illegible] [illegible] de [illegible] [illegible]
Dyaconis [illegible] [illegible] [illegible] [illegible] quasi [illegible] [illegible]
[illegible] quos Beatus Silvester [illegible] Cardinales appellari
ut apparet 2 q. 7 [illegible] [illegible] [illegible] et [illegible] [illegible]
Consilium seu [illegible] Cardinalatus [illegible] [illegible] tempore [illegible] cum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unde et
Cardinales [illegible] possunt dici [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et apparet ut [illegible] in glo. de offi. Archipresbiteri

Ministerium in uno dominus noster papa Hostiensis plus Extra de Clangor
vel complexus diorum Cardinalium dicitur et cum frequens
ordinatur et movetur portas majorum dignitatum cuncte
apperit atque claudit Extra de sa. quod dubitat Sup. est
vij. Decretales Ecclesie et litteras quamplurium prelatorum catholice
ampliant et invenire duo. quia primum quod dominus noster
papa habet de deliberacione consilii cum fratribus suis scilicet dominis
Cardinalibus. Aliud est quod post deliberacionem majorem de eorum
fratrum consilio sententiaret et de ea promissum providerat, et
exinde patet quod ipsi sunt vere et utiliter consiliarii
domini nostri pape et ad hoc deputati specialiter et veraciter
patet de Electionibus fundata li. 6 Tercio dominus Cardinalis
status et dignitatis quia vere est Romanum pontificem electuros
ut de ea 23 in nomine domini. Item 63 dis. Adpplicis et can. dis
quia pro tota [illegible] de Elect. licet. Item ca. Ubi periculum li. 6
Certo convenit eis officium legationis a latere, patet de Ver.
quod pro emendatione, patet de offi. lega. Quod non ignoraret,
Ubi dicitur quod Sed etiam Cantuariensis ut legatus
papae cum destinat consuetur, et substituere nec legatis
missis a latere pape potest Cardinalis hoc non posset. Exquibus
patet quod pro legatio a latere Cardinalis utitur Et licet Ly.
in glo. supra c. Consuetudinem eod. tit. Et fortassis aliqui sentire
videantur quod aliquorum potest mitti a latere quam de Cardinalibus
hec tamen Rome verum determinatur quia videtur patet ubi Jo. an.
eo tit. ca. Officium li. 6 quamvis eo Ubi illa glosa ad quam
legatis aliis qui non missi a latere nomine sunt gratia patet
patet in fi. dicunt de quod in similibus nostre legationis fungentibus, et
Pro sexto nunquid dominus noster papa Alterum quam Cardinales tantum
creaverit in quamlibet partem, sicut Cardinales in nostris amplum
quod indiget de litteris tamen de pluribus. Ubi Cardinales
in pluribus nomine indiget, quia papa pro diocesanis lateranensis
quia litteris domini pape assistunt in consistorio et in concilio
tamen eorum sunt officia.
A proposito ergo nostro redeuntes dicamus quod dominus
Cardinales summe est necessarium Racio investigatur in
Conciliis. Secundo cometur in Electionibus. Tercio futuro statur in
Sermonibus. Primo investigatur in Conciliis. Unde est
quod et prudentia in conciliis Racio investigatur
Dirigat Ad et Prylos 6 ethicorum quod prudentes est
esse bene consulentem consilium autem est inquisitio quedam

ex quibusdam ad alia procedens Hec autem est opus communis
practice vnde Ideo predicandum nunc est ante quod homo sit
racionalis et patet [illegible] Thomas 2a 2e q 19 art 2
Certe [illegible] predicatur [illegible]
[illegible] quod pro [illegible]
[illegible] hec pars [illegible] que bonum dicit [illegible]
vite habet [illegible] et [illegible]
experitur 2a q 2 [illegible] malum dicit
[illegible] ab [illegible] non petit [illegible]
et per eum [illegible] 96 di [illegible] super [illegible]
[illegible] homicidio [illegible]
[illegible] in maximis habent [illegible]
et [illegible] maxime [illegible] et [illegible] culpa [illegible]
[illegible] petit [illegible]
[illegible] diligendo [illegible] et [illegible]
et [illegible] affectione [illegible]

Ira quidem est advertendum quod [illegible]
aliqua [illegible]
[illegible] aliqua [illegible]
[illegible] est [illegible] Ista est: Iratus, Cupidus, Festinus b, Voluptuosus a

Ira. Ista est iratus [illegible] 3 q [illegible] bene [illegible]
[illegible] Irati: Decipitur in sua potencia; Decipitur in sua eloquencia; Confunditur in sua iusticia

Decipitur in potencia. Dico primo quod Iratus decipitur in sua potencia quia [illegible]
[illegible] putat se plus posse quam potest [illegible]
[illegible] ab [illegible] quod [illegible] Job 36 d
[illegible] super [illegible] ut aliquid [illegible]
[illegible] non [illegible]
putat se plus posse quam [illegible]
ut possibilia [illegible] hec [illegible]
[illegible]
Cum plus posse putat [illegible] quam natura [illegible]
Posse suum superans [illegible] est potest
Ad [illegible] Ira [illegible]
[illegible]
[illegible]
intellexit [illegible] manum [illegible]
in alto [illegible] quod agit [illegible] Iratus

Joh. in policr. li. 8 c. 8 et dum inimicum virtutis plurium adulatur. Et aut vir
decenti quasi succrescit. Aut plurimis in falsitatis de suspicionibus laboret. Nam
ut ait Ethicus Seneca [illegible] recipit cum animum non possit dicere virum. Et vitas inimici
recipit ab eis qui in corporum et virtutem sunt spiritu suo plurimum contulerit
ab homine corrige peccata / ipse quia non cadit custodiendo
Ne plus faciat quam debeat / quia deus in ipsa parte
modicum vero decet ut aliquis in ira sit plurimis spiritus
et Seneca epistola in mor. de plus ferre in verba
Qui accipit iniuria etc.

Secundo vitandum est ira ad consiliarios quia
Dicat in Eloquentia. Iratus cum nihil loqui
possit. Tullius de officiis. Et irati alios consulunt ob
hoc quia provocantur ad consiliandum et turbantur et rei ipsius dehonestant
apte. Nam lex videt iratum iratus non videt illam
Ira cum sine ratione est et non apud Jacobum 1
tardus ad loquendum et tardus ad iram. Unde Salomon
verecundia et veritate paucis ira est quia ira veniunt
quam dum [illegible] sermo non est. Homo est vitandi

Tertio vitandum est ira in consiliis quia confundit
Justitiam. Justitia est homini ratio et confundit
discere ut sit Vide et Boetius de impedit ita animum
cohibere debet motus animi turbati et appetitus
abesse sed quam vel recte fieri vel quod confunditur
fieri possit. Nemo ab aliis quam assumit applicari
[illegible] est non bene indicari appetentia
pro iustitia dicebant. Dicitur est a [illegible] et
alibi. Seneca inquit ira est ut non loquitur ut
bonus iudex / [illegible] cum aliquid in Epistola Pau.
Nec iratus [illegible] defendentes
tertio quia [illegible]
23 q. 1 [illegible] Unde aliud philosophus quis
vindictam licet aperte / vitetur [illegible] alius
imperator Theodosius quem [illegible] quod fecerit contra
Thessalonicos [illegible] in ipso obtinuit

[illegible] et iudicis
[illegible]
[illegible] et
adhuc [illegible]
[illegible]
[illegible]
[illegible] est a [illegible]

Dicat in Eloquentia

Confundi in Iustitia

inhibeat volens satisfacere in confessione secundum multitudinem et qualitatem
et sicud sed fecerit patet .II. q 3 . Cum apud . Cuius periculum primum
est eius denique maior ferre iudicium patet ubi supra
presbiter in si . Unde et in conplus vel iudicium singulorum
praeterea in medendo accidit ira iacob indicat unusque
Red quemcumque ipse iniustum patrem eius quod fecit .II. q 3
Ille vel ubi videns multo quam in hoc vita Ille est cautela
laudabilis in qua tamen non agit et furore vel se
vindicat Restinguenda est sub ratione ponitur Hec est
agendi quod patet per quam contra cum templum meus indicat
et sic vera levitate fecit Omnes quod consilium
ira est vitanda Et quibus assibus sit inferre .
Sic enim consilium ira vitanda est et abs ipsa per eam
que debet Multo magis a deus exemplo qui sic
calcabant consilium totum regem debitum peccati quos
inimicitiam imposuit unum et cum in infraco
quam erat fenta vel perdere a multis bonum nominibus
sunt e de scriptura sine precepto Nec etiam est
passio premium peccatis prior et in devolvens
sunt ira quod patet apte declarat beatus gregorius
moralium . Ira sua stimulis accensa corda palpitant
corpus tremit lingua se impedit . facies ignescit
exasperantur oculi et nequaquam recognoscuntur noti
Ore quidem clamorem format sed sensus quid loquatur ignorat
Sine enim peccatum sunt a tantis viris et deus tanta
digne fecerit et depreciens lingua Cum ergo ira
incipit ipse statim quod est Racha timore indicat et iracunda
clamor . Iudicium blasphemia est sic ubi tenent
Sequitur consistorium perpetuum ab ipsis per eam bonum consilium

Cupiditas
Secundo dicto quod homines consilium vitare debet
Cupiditatem Ista autem Cupiditas magis
Nota et apparet in rectore temporum Mundi
Que utrum modo est vitanda et magis a maioribus
Columpnis ecclesie Ad quibus tenetur et mou est
Fundamentum et caput ipsius Ista teptus cuius Mundi
Multa mala fiunt Iudicant et peccant in recipiendo

Ambros. in Comment. sup. Epla. Corinth. 7. | Munera oculos iudicum excecant / et vim [illegible] mercantur

Excecat:

Nam recipiens Munus — Excecatam / Cuius os obstruit / Servituti obligat / Male societati implicat / Multos peccatis ... ligavit

Dico primo quod recipientem

Munera recipiens.

Excecat. Experientia docet quod alterum Munus recipiens Malum

si faciat aute Munus Malum nescit si similiter non accipit Immo

hoc quod contra Dominum exponitur a recipiente excusatur / Unde quos

legitur Isaie Ve qui iustificatis impium pro Muneribus et

[illegible] ex negant [illegible] / quod cum veritas [illegible] per eam negatur

Deum negat || q3 Abyt Judas / Et [illegible] si [illegible] dicitur

nescit infirma [illegible] non credit quomodo tales ut Infirmator

et acceptor ac falsarius reputatur. Et si [illegible] volens

placare quod deprecatur factum estimare et parere [illegible]

[illegible] acceptor / quia non intellectus [illegible] dicit

Unde Exo. 23 [illegible] / Ne accipias Munera que excecant prudentes

Et Deut. 16 Ne accipias Munera que excecant oculos sapientum — mutant et subvertunt verba iustorum

Facit enim [illegible] ad modum [illegible] qui [illegible]

[illegible] et [illegible] sicut facit Aquila volens Cervum venari

Narrat plinius li. x de Naturalibus (?) [illegible] quod Aquila

volens venari Cervum / mergit se sub Zabulo. collectis

[illegible] pulveribus sedet inter cornua Cervi / quos excutiens

Cervi. volentis Aquila collectis pulveris a se excutiet

[illegible] alis suis vehementer impellit / [illegible]

fit ut [illegible] Cervus [illegible] excecatus pulveris [illegible]

[illegible] non attendens [illegible] rupe [illegible]

rupe precipitat / sic [illegible] precipitatus [illegible] sit [illegible]

[illegible] sicut [illegible] in [illegible] [illegible]

[illegible] et [illegible] sicut Iudicis

[illegible] [illegible] ad [illegible] / [illegible]

ad [illegible] / [illegible] collectis

pulveribus i. muneribus [illegible] / [illegible]

[illegible] i. [illegible] et [illegible]

[illegible] i. [illegible] plerosque [illegible]

[illegible] et non [illegible] / sed [illegible]

[illegible] i. [illegible] et [illegible]

Et [illegible] in [illegible]

in [illegible] / [illegible] Iusticiis

in [illegible] / de quibus legitur. Item. Ambros. d. quod [illegible]

[illegible] i. Munus [illegible] Iusticie et veritatis [illegible]

. d. [illegible] . Circa [illegible].

Mens autem semel [illegible] [illegible] et [illegible] argentum [illegible] reddens [illegible] supplicans et [illegible] [illegible] [illegible]

ad [illegible] quod.

1 Reg. 8. Filii Samuelis non ambulaverunt in viis patris sui Samuelis sed declinaverunt post avariciam acceperunt Munera et perverterunt Iudicium

De obsti[natione]

Ex quo sequitur quod omnes obstinatos ut dicit [illegible] et per maiorem
offendentes et palliatores peccatorum [illegible] / offendentes
culpa [illegible] [illegible] in medio [illegible] palliacionis [illegible]
que ostendi possunt [illegible] [illegible] [illegible] [illegible] Math.
[illegible] [illegible] ut de talibus vere dici possit id quod scribitur Ier. 20
XX. [illegible] et [illegible] [illegible] [illegible] iudicia / quasi Math.
more autem [illegible] [illegible] cum iste omnibus Math.
de quibus loquitur [illegible] propheta 46 [illegible] [illegible] [illegible] non valens
latere Et habetur [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] latere [illegible] [illegible] [illegible] ad [illegible] [illegible] cum
se abscondit sub banco et a latere [illegible] [illegible]
[illegible] [illegible] plurium [illegible] [illegible] [illegible]
latere [illegible] [illegible] ad [illegible] [illegible] [illegible]
sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub
banco [illegible] [illegible] [illegible] [illegible] abscondentes
de quibus [illegible] [illegible] [illegible] / Reg. 2 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] / [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicit non habet quod [illegible] non [illegible]
[illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] 11 q. 3

Servitutis obligatio

[illegible] ex quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ma-
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
offendentes [illegible] [illegible] / [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] quod [illegible] est / [illegible] [illegible] [illegible]
[illegible] ad [illegible] / [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] metalla [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] attendit [illegible] ad [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] / [illegible] [illegible] [illegible] metallum
aut [illegible] [illegible] et [illegible] [illegible] [illegible] est [illegible]
[illegible] argentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] error [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] oportet [illegible] [illegible]
[illegible] et [illegible] [illegible] respondere in [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] in [illegible]
[illegible] omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] quod [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Deut 27o. Maledictus qui pervertit iudicium ~~[illegible]~~ advene / pupilli et vidue
Maledictus qui accipit munera
ut percutiat animam sanguinis innocentis

pabulo quod ministrabat spirituale pabulum ei [illegible]
unde dicit 1 Cor 6 Omnia michi licent / sed ego sub
nullius redigar potestate / Valent dum [illegible] quod sepe dicta licent
tales magis [illegible] volunt [illegible] sub illorum esset similitudine
a quibus tales [illegible] instruerentur.

Malefore ti ampliar

Ex quibus verbis apparet quod qui recipiunt munera sunt
male participes implicatio / Quia cum talia fiunt
oportet in occulto fieri dicit enim [illegible] super [illegible]
in scriptis ut talia volunt fieri occultari oportet [illegible]
Barattaria qui sicut [illegible] per actionem Et quia
[illegible] ipsum est diffamatorium quia quod [illegible] est [illegible]
[illegible] solet [illegible] / [illegible] est [illegible] barattarie [illegible]
[illegible] sunt [illegible] et [illegible] tenet
[illegible] vel [illegible] a [illegible] sua tali [illegible]
[illegible] et [illegible] tamen et [illegible] palliis
[illegible] et [illegible] Et sepe contingit quod [illegible] barattator
sub pallio sue [illegible] multa [illegible] quibus [illegible]
[illegible] et [illegible] in [illegible] Et quia iuste
[illegible] et [illegible] et tenetur / quia [illegible]
[illegible] cum manifesto [illegible] dicit
[illegible] dist 83 [illegible] et [illegible]
[illegible] et [illegible] 2a q 3
[illegible] qui [illegible] aliud [illegible]
in [illegible] a familiaritate et [illegible]
[illegible] quia [illegible] incorruptus [illegible] qui
[illegible] per [illegible] [illegible] li 2 [illegible]
[illegible] incorruptus [illegible]
[illegible] qui corruptus [illegible] 2a q [illegible]

Est sicut [illegible] ab aliquo [illegible] ad [illegible] si aliquis
[illegible] agit / [illegible] mala [illegible] non
[illegible] ita [illegible] tollent et
ad [illegible] in aliis [illegible] dicit [illegible]
[illegible] 23 q 7 [illegible] dicit [illegible]
[illegible] male [illegible]
[illegible] fuerit [illegible] fuerit [illegible]
[illegible] Porro si addat [illegible] ut non sit in [illegible]
[illegible] glo [illegible] et [illegible] / sed vel [illegible]
[illegible] in [illegible] et argentum [illegible] si etiam [illegible]
[illegible] sed [illegible] admittit
ut [illegible] omnibus [illegible] argentum ut [illegible]
[illegible] vel ab aliquo [illegible] honoris vel [illegible]
[illegible] [illegible] 2a q 7 [illegible]

Ambros in Commento super epistolam Corinth c 4 libertatis magis amittit et peccat qui ab eo accipit quam ideo dat ne corrigatur

1 Re 12 dixit S[amuel] de manu cuiusquam munus accepi et contempnam illud hodie restituam vobis

Et infra. Nam malis semper dissimulant cum hiis a quibus multa accipere consueverunt. Nota quod dicit tamen Re quibus infirmatur nulla sunt. Et tamen ad ipsos videlicet ut emendare audeat. Aliquando malus ullus ipse est famulus maiori prelato et summus Rectoribus Ecclesie gratie dei.

Cum ista cum familia requiratur in prelato ut bene possit domui sue et familie sue et similiter in vero duplici Unde prelatus non habet frontem reprehendendi vel puniendi alios qui suos corrigere negligit et emendare. Igitur presumitur bene uterque quod eum de eius negligentia et adeo magnum est ut eum deponi mereatur 81 di. Si quis est. Tamen si sine culpa prelati familia mala esset et prelatus quantum sciret sufficienter corrigeret et emendaret quod potest ei non imputatur Nec esset imputandum licet presumatur super hoc presumendum quod si eum scivit domui preesse quod non ... Et in glo. Et Raymundus in textu ordinandus ut sue domui bene preponit.

Unde si post amonicionem et sufficientem correctionem familiaris prelato se non emendaverit est prelato expellendus a familiaritate de curia excludendus et abiciendus sic sepius perdens in plus dimicet pervenit Et 1 Re Tim 28 q 2 Sepe vero quia sepe malorum exempla a bonis correptis quam magis ad bonum incitantur.

Multis peccatorum retibus laqueatur

O valde amici et quot mala generat cupiditas et Mammona Munerum et recepcio facile est voluntas ad recipiendum sicut dicit Aug Ep 31 inter fratres Mariam(?) et Predicatione, furtum, fallaciam, plurimam iniquitatem, violenciam et contra mercedem et dimittere pro omnium temporum munerum cupiditatem Unde et ipsa a domus venditur inimica est et timenda. Et eo amplius quo amplius de bonis ipsis quod recipitur est perdere, Cum quod nec ipsa certe Ecclesie prelatus perpetuis in diviciarum nedum etiam multis pravitatis involuit quod in posterum seculi In quorum manibus iniquitas sunt dextera eorum repleta est muneribus Unde et omnes calor tamen quantum salutis ipsius non do aut divinis aut munus diligendo sed dicit Vah et vah qui quantum ipsis et de perniciose cupit 29

Voluptas

Tercio ut dixi a bonis Voluptates est vindicanda Voluptas Nam nocere et depravare variarum voluptatis et libidinum atque corrupcioni obicere Voluptatis est iusta ipsius Dare nequeo ad illiorum vitam Diciet Petrus Blesensis Cur in Dialogo. Cur nulus clericus mulierem quem in fortis consuevit ut nec clarus, vere luminis non valuerit, sed eundem furtis delectatur unde

Vh 18 mor. c. 23 Quicquid etiam hic sortis voluptatibus paratur ab eterne sapientie iudicio separat [illegible] sapit / aliquis ab intimis gaudiis de eo in quo credit corporis sui [illegible] largitur

colliguntur ad suspirandum parantur. Et Tullius de senectute dicit Nullam capitaliorem pestem quam voluptatem corporis hominibus datam a natura cuius avide libidines et temere et effrenate excitantur ad potiendum / hinc patrie proditiones, hinc rerum publicarum eversiones / hinc cum hostibus private colloquia nasci dicit. Nullum denique scelus, nullum malum facinus esse ad quod suscipiendum non libido voluptatis impelleret. Stupra et adulteria et ad omne tale flagitium nullis aliis illecebris excitari nisi voluptatis. Cumque nichil homini sive munus deus nichil mente prestabilius dedisset / huic divino muneri ac dono nichil tam esse inimicum quam voluptatem. Nec enim libidine dominante locum temperantie esse, neque omnino in voluptatis regno virtutem posse consistere / Quocirca nichil tam detestabile tamque pestiferum esse quam voluptatem si quidem ea cum maior sit atque longior omne animi lumen extinguit. Et certe voluptas tam pessima est, ut nunquam veniat nisi precedat dolor.

Dicit enim Petrus Alphonsus Nullam quippe venire voluptatem quam dolor non precedat. Nunquam enim libido cuius delectatur nisi ante doluerit in labore. Et sic in omnibus affectionibus [illegible] petit dolor qui delectationem antecedit / [illegible] ullius voluptatis [illegible] potest. Hec enim sapientem decepit Salomonem 3 Reg. 11. Salomon. Hec fortem decepit Sampsonem 23 q 7 Sinit. Hec sanctum infecit David 2 Regum 11. David electus quem tanti erat a [illegible] voluptate. [illegible] qui bonum [illegible] que vincitur [illegible] regnum [illegible] voluptate / Hec [illegible] [illegible] [illegible] [illegible] / quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluptati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Quarto principaliter omnis bonus christianus festinacionem studeat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ostendit. Est enim festinacio [illegible].

Johannes in policraticon li. 1 c. 8 Voluptas

platus (?) [illegible]

Festinac[io]

dari consueuit velox consilium sequitur penitentia. Ideo nota quod consilium
est dandum vel capiendum subito et festinanter sed cum deli-
beratione et mora competenti. Unde cum Seneca de formula
honeste vite: Nichil tibi subitum sit sed totum prospice
ante. Nam qui prudens est non dicit non putaui hoc vel
sic fieri. Ideo cum est putandum et cauendum. Quamuis in rebus
maioribus arduis deliberatio et mora competens est laudanda
et accelerationem reprehendo. Ideo licet mora sit odiosa
facit tamen sapientem. Decimo ergo consiliarius in omnibus suis
consiliis principia debet attendere sicut et finem. Nam cuiuslibet rei
potissima pars est principium. Et id est in contractibus obseruandum
Racionis cum ius in capite mereatur intelligi non per
unde dicunt leges. Quarta cum rerum diligentissime est
attendenda. Nam scriptum est: Principiis obsta sero medi-
cina paratur cum mala per longas conualuere moras.
Quarta cum mala a solo bonum intus sit sponte ut
dicit Valerius. Ideo si in omnibus bonum desplicere mala
intermiscet ut dicit Jhesus filius Syrach. Multo magis in
rebus male inceptis. Quia vix bene peragitur ceptum
quod male sub inchoata principio dicit xi. Metam et
l q i principatum. Expedit ergo in tractatu consilii principia
et eius circumstancias attendere diligenter. Sicut cum Pamphilus
in metro: Principium finem scit prudentia spernat. Rerum finis
habet crimen et omne decus. Verbum propter finem eciam fine
verbi. Ut nullus possit premeditata loqui. Premeditata
loqui bene consilium sapientis. Unde et Seneca in epistola dicit
facilius est prohibere motus quam impetum regere progressus.
12 Alibi dicitur facilius est enim a consilio qui admisit compone-
re cum fortune in nostra sunt potestate. Et euentu aut
fortuna pendent. Undecimo et in magna distinccione
consilia sunt que communicanda alterius in concertando ponantur
quam prudentes est communicare consilium. Nec recte credulitate
ad falsum consilium. Et hec quidem si tractatus sub nomine multo
[illegible] Cardinalibus qui [illegible] difficilia
et maiora ardua consilium [illegible] et consule. Unde [illegible] expedit
[illegible] consilium et honeste et cum deliberacione [illegible] loquitur
Nec ex affectione atque ex abrupto in medio consilii
aliquid proferatur. Nos cum dicit [illegible] longiores
sermonibus suis [illegible] ut aliquid maturius agamus
[illegible] principium consilii et [illegible] dicit xii. Pondus
pondere [illegible]

Deliberacio cum consilio est necessaria que pro [illegible] hominum
inferenda necesse 2 q 6 Antequam cap. si. Illa autem est
cautela laudabilis in qua tota racio deliberacionis agit
et fieri plus consiliis prevaleat 11 q 3 Illa expeditor
Itaque deliberacio in cunctis est necessaria maxime cum negociis
ecclesie in quantum que [illegible] consilia dudum [illegible] cum sciat
lib. 3 [illegible] minus [illegible] Iulius Europa et Germania
loquens in hac villa [illegible] est quod regimen ecclesie in
post ultimum expediendo cunctarum sollicitudinum propria et
diligencia [illegible] [illegible] [illegible] et pacis omnis materia
scandalorum et errorum precipiendo atque expresso supplicium
[illegible] de ecclesiis dominus auferatur. dist. 89 licet pluribus
Sicut enim dominus [illegible] iudicia maiorum negociorum
et causarum in quibus sunt [illegible] nec sine deliberacione
perimus 11 q 3 Summopere et in [illegible] cum apud
Et lib. 3 [illegible] sup. tab. 1 et consilio in die pro parte
[illegible] vere anima [illegible] consilium est perpetrans
Nam qui festinus est pedibus offendit prov. 19
Et plus [illegible] quo patet quod expediens consultacione [illegible] papa
[illegible] est [illegible] [illegible] expediens [illegible] et
festinacio [illegible] [illegible] consultum est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] magnus
[illegible] [illegible] [illegible] consiliis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]

Expediens per consilia

Sed [illegible] et expediens quod est necessarium expediens consultacione
consultum [illegible] [illegible] [illegible] [illegible] est necessarium expediens
vel [illegible] consultabilis [illegible] Unde [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] debet expediens
[illegible] [illegible] certo [illegible] tuto [illegible] [illegible] facile [illegible]
[illegible] et in consiliis attendendum est ut illud quod consultatur sit

Expediens
Certum
Tutum
Facile

Primo quod attendendum est quod sit expediens
[illegible] est [illegible] [illegible] consiliis [illegible] expediens
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ipse deus sit veritas ipso testante qui dicit

Veritas
Utilitas et
Honestas

Ego sum via veritas et vita Joh. 14 Et Tullius dicit
quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sit [illegible] [illegible] et pura veritas [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] dicit

Expediens

Veritas

Sanum est vnum si in eo nichil aduersitati aduersum / quia vt
Augustinus capitulo medicina est 22 q. 2 Ad Augustinum Ymo
potius diligendus est sine quo omnium in vita duas libri
2o ut dicitur 2a 2e articulo ad vltimum verumtamen deus aliter vtrum
virtute venire perdidit te et ante omnia actum compleri stabili
q. 2 d. 9. Compleri vltimum sit sine veritate / propter eum est
falsi complures vltimum nulla faciunt vt tamen vel fieri [illegible]
7 ipsi cum dant aliquis in fine xpi. v. vnde cum [illegible]
facere sentencie [illegible] complere ante quam vt omnia multa plena
et contingit aliquando quod tales falsi complures non possunt
perditos quam decipiunt in se confidentes vnde in fine
quam [illegible] fidelium per [illegible] Eccl. x. de simonia quia
perenne completo et vnusquisque omnia cupiditate plena particulari
peccant [illegible] sic non [illegible] inter [illegible] est
[illegible] per [illegible] tali optimus per [illegible] illud quod fecit [illegible]
2a facienti [illegible] complere super ipsum [illegible] et [illegible]
vnde [illegible] illud. Vel si forte dicatur. Quod [illegible] impedire
petentes [illegible] complere vel completum partes [illegible]
vel partes maioris cum [illegible] impedire [illegible] possunt [illegible]
generaliter [illegible] si [illegible] [illegible] / Nec forte [illegible]
illa sequitur [illegible] sed [illegible] rancor et emulacio
certe hic vnde est illa / quia [illegible] [illegible] Sed oportet
quoque. Sed si quibus dicitur homini ad soluendum florenos
sunt obligati / [illegible] [illegible] loco florenorum sunt
soluendi [illegible] florenos [illegible] [illegible] a soluendo flore
[illegible] [illegible] [illegible] et [illegible] cum si impedi
non possit / [illegible] loco [illegible] soluendi [illegible] [illegible]
ad soluendum sunt obligati. Nec in [illegible] [illegible] in
aliis a parte oportet. [illegible] complures. maxime
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Card.
ad [illegible] et [illegible] complere [illegible] in [illegible] / Nec [illegible]
[illegible] oportet [illegible] [illegible] [illegible] [illegible] 2a [illegible]
vltima [illegible] [illegible] [illegible] aliquam [illegible] quod [illegible]
[illegible] [illegible] in [illegible] ad [illegible] et in [illegible]
[illegible] [illegible] vt dignitate in [illegible] [illegible] [illegible]
vltimum [illegible] [illegible] / [illegible] ad litteram [illegible] [illegible] quod [illegible]
[illegible] [illegible] v. [illegible] [illegible] v. [illegible] [illegible] [illegible] aliquam
v. plures. [illegible] quod [illegible] [illegible] v. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] v.
[illegible] [illegible] alios [illegible] [illegible] in [illegible] ad [illegible]
v. in [illegible] [illegible] in [illegible] [illegible] ad [illegible] et [illegible]
[illegible] / Et quia [illegible] est [illegible] et difficile et [illegible] paucioribus

fit quod reliquimus in Concilio Maioribus qui dicat Marie
vitam suam qui dicto paci catholicis quantum et quorum Rohertas
quantum et in his omnibus debere, alteri sum ut dignitatem in veritate
quantum vivam suam Ecco 27 q. 2 Nec propterea sententiam ad fauorem mali
[illegible] in Judicio plurimorum acquiescere et ut a vero deviare
Quo patet quod [illegible] nullam ratione est a summa ipsius veritatis recedendum

Sed adhuc triplex posset moueri questio primo utrum
ipso consensu malo quod per potentiores et auctoriores
et plurium maiores dicitur per suum mutari non posset sine ille
Vero ad veritatem ... [illegible] quod ipsi desperauerit
Super consuetudinem ... et arrogantiam alicuius posset licite
... Secundo dubitatur an saltem licite posset veritatem
Tertio an saltem licite possit predicando veritatem defendere
veritatem. Ad quas questiones primo videre quod veritas
veritas est tacenda siue predicando siue defendendo quia
nulli est ... an vero ... licite ... efficere
et veritatis ... ad ... non posset
Nec tamen dicere est vera arrogantia ... ad ... quam
dicit Beato Augustini super Johannem Nec non ... arrogantia
ut veritatis relinquenda 22 q. 2 Thomas ... ad id
... quod ... est ... Richard ...
in ... Nolite timere eos qui occidunt corpus ... forte
... non libere ... quod audiuit ...
... quod in ... audiuit
Et ... ad ... quomodo ... in his ... questionem
Nec solum ille ... dicitur est veritatis qui transgrediens
veritatem pro veritate ... mendacium loquitur sed etiam
qui non libere veritatem ~~defendit~~ pronunciat quam libere
pronunciare oportet sed qui non libere veritatem defendit
quod libere defendere ... dicitur est ... || q. 2
Nolite timere ... utrumque quomodo adulatores
... et complacere volentes ... falsitatem et alios
... in ... sunt ... Vel ... non ... ||
... pro ... adulatorum
... || q. 3 Romanorum ...

Secundo ut dixi ... est utile ... quod Utilitas
est ... quod licet multa sunt utilia que
ad ... et ... ad ... in
... non ... est ... status ... est
et ad ... veritatis ... et abstinere

petis. Circa quae utilior [illegible] est simplex [illegible] terra [illegible]
[illegible] de quibus [illegible] non [illegible] in [illegible] sed [illegible]
[illegible] [illegible] [illegible] patientiam et [illegible] [illegible] [illegible]
et potentia [illegible] est principale [illegible] qualiter [illegible]
Ecclesiae dei [illegible] quae auctoritas aliqua [illegible] et [illegible] Nam
[illegible] alia [illegible] quia [illegible] [illegible] [illegible] [illegible] terra
[illegible] Res spales parva [illegible] est [illegible] [illegible]
[illegible] [illegible] habet [illegible] Et pauci [illegible]
Parva [illegible] Res spales sunt [illegible] Et [illegible]
[illegible] a [illegible] [illegible] sive [illegible] Ergo [illegible]
[illegible] utiles sunt res spales quae [illegible] distinguuntur
[illegible] honestum et delectabile [illegible] bonum honestum et
delectabile [illegible] [illegible] [illegible] utile [illegible] res spales
[illegible] [illegible] 1. quod res spales sunt [illegible] bonum [illegible]
[illegible] quod res spales 2. quod utiles sunt [illegible]
sunt in se utiles et 3. quod [illegible] sunt [illegible]
[illegible] quia [illegible] [illegible] [illegible] [illegible] ab hac
[illegible] bona est [illegible] est malum
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et indigentia [illegible] [illegible]
[illegible] petri [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
et hec [illegible] quia [illegible] [illegible] [illegible] antiqui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] indigentia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non habet legem [illegible] [illegible]
[illegible] Et [illegible] [illegible] est [illegible] et indigentia
[illegible] [illegible] [illegible] [illegible] [illegible] plura [illegible]
furta et latrocinia [illegible] [illegible] et singula mala
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] mala [illegible] [illegible]
[illegible] [illegible] libro [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] petit [illegible]
[illegible] [illegible] non petit [illegible] [illegible] sed ut non [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] tempore petebat [illegible] [illegible]
et [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] mala [illegible] et [illegible] [illegible]

Res spales sunt utiles in se

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

xxvi^m sup Ecclesiastici | Maior pars que est superflua vel diuitis quam in superfluis alii qui indigent suppleant. Alii opibus
Et quam superfluus est et non diuidit pro quanto dicitur quod latro est, sed in diuidendo non pro predo quod petit.
35

Sunt in se licet exporte malorum hominum possit dici mala-
quia nichil est homini bonum, sunt se bona, licet omnia
opes temporales sint per se bone, mala tamen hominibus male-
ficiunt est propter earum abusum.

Et licet temporalia dicta homini sint licita et utiles presertim
aliis clericis, quia tamen mediocritas est laudanda propter
multa, primo ad vitandum superbiam paupertatis
2. ad vitandum obprobrium ihesu xpi, quod esset si egeret ergo
[illegible] est in sortem suam, videlicet ergo [illegible] est
ad omnes mercede et non deberet, 3. ne videatur
ne videatur [illegible] ut ad opus suum non possit
[illegible] propter suum acquirere et plura ne [illegible] [illegible]
ante quod promotus dicitur [illegible]. Unde et episcopus ordinans
sine titulo beneficii vel patrimonii sibi [illegible] tenetur ne in duet
in obprobrium cleri. Extra de prebendis Nobilitati et ca. Episcopus et
cum sedes apostolica. Mendicitas enim clericorum est ignominia
episcoporum. 93 di. Dyaconi. Et mendicant ministri tamen ne-
que qua est causa sua diligentia nos catholici ordinari
precipimus et eorum alimenta [illegible] [illegible] ut patet
22 q. 2. ... in multis. Et de [illegible] catholici non alicui [illegible] | Res temporales | sunt utiles | si possideantur

Secundo dico quod res temporales sunt utiles si possideantur
absque amore et hoc sic patet, quia eorum dispensatio
hominis ab aliis [illegible] est [illegible] vel dispensat si quando
si res temporales acquirat et dispensent possideant absque
[illegible] Recognitum. Unde [illegible] et res temporales sunt acquirende
et possidende, sed non est illis in amore tenus apponendum
[illegible] dicit propheta dd. Diuitie si affluant nolite cor apponere.
Et fit quod amor earum [illegible] rationem et discretionem [illegible]
[illegible] licet dicitur [illegible] [illegible] [illegible] temporalia [illegible] [illegible]
hominis diuitie [illegible] et rationem et discretionem [illegible] [illegible]
[illegible] sub pedibus hominis [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] diuitiis habere [illegible] quia [illegible] [illegible]
et [illegible] habent ab ipsis, [illegible] [illegible] [illegible] detinet alligatum
ut diuitias ipsius [illegible] non possit [illegible] [illegible] [illegible]
ipsis ut dicit Seneca. Plus amant diuitias [illegible] [illegible]
[illegible] [illegible] et [illegible] dicit [illegible]. [illegible] habent minime
sed non habent ipsas. Recte [illegible] homo est sicut febricitans
quem licet dicitur habere febres magis [illegible] [illegible] loquendo febres
habent ipsum quia ipsum detinet captum [illegible] et alligatum
[illegible] [illegible]. Sic [illegible] [illegible] sua [illegible]

Bona aliena

Non est mirum in rebus [illegible] sed in eo quod animo. Tertio quod ubi pauperes
fecerunt divicias cum fures sint [illegible] in d[illegible] ab eo perdit
verum [illegible] [illegible] nichil dicit [illegible] in lecto
ac iniuste collectis [illegible] cum [illegible] verba sunt

quam detinent. Eadem [illegible] est et allegatur [illegible]
in vigente et virente ipsa cupiditate in diviciis [illegible]
quam petere. Circa quos loquitur ipse propheta David Melius est
modicum iusto super divicias peccatorum multas. Nam propter
est [illegible] ille opes aliquo modo acquirunt
per iacturam quam huius divitis opes taliter acquisite paro
[illegible] [illegible] Sed ex talibus dispersionibus et
querere [illegible] [illegible] que tamen sunt causa
magni dampni. Tullius cum de officiis sic loquitur
Nec dolor nec timor nec mors nec aliquid quod
[illegible] ex [illegible] accidere potest tamen est contra
naturam quam ex alterius incommodo suum augere comodum
maxime de [illegible] mendici. Et Cassiodorus dicit
Ultima omnis crudelitas est divitem suum velle de
[illegible] mendici. Sunt cum avari sunt
divicias cumulant [illegible] aliquo pauperis [illegible] Dives
cum non [illegible] aliquam ad [illegible] Dives etiam et
potens [illegible] non potest sed divicie [illegible] [illegible]
[illegible] [illegible] ex [illegible] pauperum quam primas
[illegible] ad [illegible] Nec defendere se possunt ab oppressione
potentum. Est cum de divitibus et pauperibus sicut de
telis araneorum quibus leges comparat optime Anacharsis.
Licet cum musca parva vel aliud minutum ad
[illegible] [illegible] [illegible] et ex impulso aranee
telam [illegible] ex cito [illegible] aranea de suo latibulo
[illegible] in medio muscam [illegible] et totum humorem
ipsius sugit in corpus sibi. Sed forte ad telam aranee
dum attingit nec substinere [illegible] [illegible] [illegible]
ipsius sed per fortitudinem rumpit telam cito [illegible]
ipsam vel [illegible] sit [illegible] in rumpendo quam aranea
sit in [illegible] Sic revera est de legibus divitibus et
mendicis. Nam pauper [illegible] ignorat sepe delinquit in
legem. Et [illegible] iudex cito [illegible] ipsum capit [illegible] Nec
[illegible] quousque sugit [illegible] in corpus sibi. Sed dives
legem frangit et rumpendo transit et evadit [illegible] ipsum
[illegible] non audeat iudex punire divitem propter eius potenciam
et fortitudinem eius resistenciam quam formidat. Non igitur sit
comunis [illegible] acquirenda sed alterius iactura quam comodum sit
[illegible] [illegible] [illegible] [illegible] sui [illegible] [illegible]
Comodum cum dicitur a q et [illegible] [illegible] non [illegible] comodi
[illegible] [illegible] Unde [illegible] dicit [illegible] [illegible] [illegible]
in [illegible] Carpit [illegible] ut dispendium [illegible] [illegible]

xviij q pellagio vs licz. Diuitias ingressi sunt regna aliorum quam ipsis
diuicijs ad bona vtentes que diuitias data est
eciam et dispensatoribus magis dei quibus diuitias appellandi sunt
non

cum illas nullomodo quibus libere vti non sufficiunt nam
secundum [illegible] belli querere neccessitas est vt malum pellere per
subsidiis ob[illegible] In sua vero iusta et honesta sit
lucra et que nemo ledit bene acquirit cum a illis
domus abrogant ista cum non lucra reprimitur que
integre sufficiunt paupertatis Acquirenda quod sunt temporalia
eciam honeste et sancte vtilitate et possidenda ab aliis non
auferenda

Sed licet istorum Cupiditatem et auaritiam mali omnes
agant vtentes tamen diuitiis possessiones a clericis est vitanda
Cupiditatis ergo Cupiditas ordinari prohibent quia a diis Cupiditatis
animi ab apostolis ordinati prohibent [illegible] 3 et assignant
vero eciam quod similes tales a Christo deviant et in eis
sunt [illegible] [illegible] catholicam et papam omnium sue dote sunt
vllo errore [illegible] Ita vllo oportet cupiditate nolunt
[illegible] omnia apostolum post graciam terris non causa[illegible] hec [illegible] 18
post q cupiditates a suis prodit qui possidet ab ipsa, quia
tales omnes non cupiditatis [illegible] et accipiat [illegible]
sed [illegible] cupiditas allegata detinet et capitulum
dicto libro [illegible] sed illo vbi capitulo 13 homines cum dei
fruitur vsus agri abstulit in hoc vita Means amari
[illegible] cupiditas aperta [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] assignant in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
perdere et dicto libro [illegible] quod [illegible] auctori [illegible]
[illegible] non [illegible] [illegible] cupiditatem a [illegible] que omnium
malorum radix est absoluta vbi [illegible] quia nec
[illegible] [illegible] nec [illegible] adeunt cupiditates vbi
[illegible] [illegible] [illegible] plane apparet quod Cupiditas non
possidet res temporales sed [illegible] possident ab ipsis [illegible]
nec [illegible] est vsus in [illegible] nec in futuro dicto libro [illegible]
[illegible] et [illegible] in hoc vita [illegible] quod cupiditas omnes
[illegible] [illegible] [illegible] [illegible] [illegible] possident et
male quesita [illegible] non tam patrimonij [illegible]
quam thesaurus [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] quod [illegible] omnino modo [illegible] caritas
[illegible] in [illegible] et [illegible] in futuro Et quia de temporalibus
[illegible] [illegible] [illegible] et non moderamine [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad illum [illegible]

Res temporales ...ntur non possidentur sed possidentur
36

Conservanda ergo talia quia bona sunt in se et quo ad proximum
possidenda sunt quo ad prox[imum] i[d est] cum voce et discretione
acquirenda et tenenda alias non possidentur sed possident
dispensanda sunt quo ad tam pauperibus et Evangelizantibus
unde dicit Augustinus possident possessiones fructuose
minime abstracte utiles non sunt sicut patet ex premissis
[illegible] est ex [illegible] [illegible] primi membri.

Amicicia

Capitulum de [illegible] Amicicia inter utilia computatur

Circa quod est advertendum quod [illegible] habundantis amicis
acquirendis et retinendis magna et multiplex
consistit et potest utilitas provenire. Homo enim sine
Amicicia pro mortuo reputatur. Nam sicut corpus
hominis sine anima pro mortuo reputatur. Talis est sine
societate amica homo quia per amicos vita hominis
conservatur et sine amicis vita potest esse vita iocunda.
Nullus enim vivere sine socio iocundum esse possessio.
Unde Salomon dicit Ecclesiastici in principio que dicuntur
bona fortune vita [illegible] multa et ab amicis destituta
non potest esse iocunda. Tanta enim est amicorum
iocunditas ut auro vel argento bonitas fidelis
amici nullatenus comparetur. Unde ecclesiastici 6 dicitur
Amicus fidelis protectio fortis qui autem invenit
illum invenit thesaurum. Amico fideli nulla est comparatio
et non est digna ponderatio auri et argenti contra
bonitatem fidei eius et plura alia dicuntur ibidem de
bonitate et utilitate amicorum. Unde et Kathonis dicit
Auxilium a notis petito si forte laboras. Nec quisquam
medicus melior quam fidus amicus. Unde ait
utilius est [illegible] mortales [illegible] amicorum unde
Tullius de amicitia hortatur ad amicos in hoc verba
Ego vos hortari tam possum ut amicitiam omnibus rebus
anteponatis nichil est enim tam
nature aptum tam quod convenientes ad res secundas
vel adversas sed hoc primum sentio nisi in bonis amicitiam
esse non posse. Amicitiam sublevant et solem e
mundo tollere videntur qui amicitiam a vita tollunt
quia nichil a diis immortalibus melius habemus nichil
quod iocundius. Et item dicit Neque nos humane singu-
los tradunt quod sit ut aliquis acquirendus sit quibus
vere delinquens quia alio sublata est omnis vite iocunditas.

Nec credendum quod vera amicitia possit metu acquiri. Unde
metrificator dixit in verbis memo: nemo coactus amat.
Nam quidem timere sed et ipsa leena leonem intus
fingunt sed capiunt placidos. Et iterum: Dilige ut omnibus
et ameris ab omnibus, primus. Unde et Tullius alibi dixit:
Nulla vis imperii tanta est que premente metu possit esse
diuturna. Et est ratio quia multos timere debet quem multi
timent. Unde et Seneca in quadam epistola dicit: Nemo terribilis
potest esse securus. Delectatio igitur et non metus est nodus
inter amicos. Alias amicitia nulla erit quia amicitia
aliud non est nisi quedam complacentia que in delectatione
consistit. Et sicut supra dictum est vera amicitia in bonis
hominibus tantum est, sic vera delectatio in bonis est. Nam apostolus
dixit: Unusquisque vestrum proximo suo placeat in bonum
ad edificationem. Et qui diligit consentiendo mala non eum
diligit sed potius odit et sepius decipit deum peccato
in quantum plus peccat qui peccato obsistit in peccante quam peccat ipse
et peccante in alium. Unde Prosper dicit: Sic diligendi sunt homines
ut eorum non diligantur errores. Unde beatus Augustinus dicit:
Qui se diligere debemus amicabili affectu ut omnes velimus
salvos fieri xx q. 3 Compescant. Sed cum filius
amici qui aliis in peccatis consentiunt sed ille qui peccato
resistit et corrigit est verus amicus. Unde et
beatus Augustinus scribens ad Vincentium Donatistam et [illegible]
[illegible] sic dicit: Non omnis qui parcit amicus est
nec omnis qui verberat inimicus. Meliora enim sunt vulnera
amici quam fraudulenta oscula inimici, Proverbiorum 27. Et
sequitur idem Augustinus: Melius est cum severitate diligere
quam cum lenitate decipere, 7 q. 7 Non omnis. Unde enim
adulator cum lenitate decipit. Amor enim verus habet
plagas suas que dulciores sunt quam amaritudine [illegible]
ibidem in epistola: Bonum enim hominem ab illius sententia debet
quis velle fieri bonos. Et per hoc facit quod illi perire
velit quibus bene velle debet, et illi sunt amici,
23 q. 1 Paratus debet. Et sic verba beati Augustini in sermone
de pueri centurionis. Unde et super epistolam beati Johannis
scribens sic inquit: Non putes tunc amare servum quando eum non
cedis aut tunc amare filium quando non das disciplinam ei aut
tunc amare vicinum tuum quando non corrigis eum. Non est ista caritas
sed languor. Fervet caritas ad emendandum et ad corrigendum.
Si sunt boni mores delectent; si mali, emendentur,
ibidem q. 7. Non putes.

Ex istis et ex predictis apparet quod multi qui videntur amici, amici
non sunt. Unde prodolor vix aliquis reputatur amicus qui aliquem
observat invitum et qui defendit amicum suo vel socio rem
amantem rem dilectam rem cupitam sed ille reputatur amicus
qui ad rem desideratam et cupitam hucdam et persequendam
astute novit consilia alicui danda celare et secrete tenere et ad memoriam
reduci [illegible] delectabiliter narrare facta talia in finem
applicare apud alios excusare et palliare [illegible] quod
factum est inhonestum. Et [illegible] qui sequitur in omnibus delectabilibus
complacere hic reputatur amicus. Sed hi veri et indubitati
debent [illegible] amici reputari [illegible] amicos [illegible] delectabilibus
vel [illegible] sunt vel [illegible] et honestos vel [illegible]
voluptates [illegible] amicorum [illegible] [illegible] in acquirendis
amicis et [illegible] magna utilitas maxime est [illegible]
ut amicum [illegible] tales qui te non deserunt in tempore malo.
Unde Antigonus asseritur amicus in vera et secreta amicicia
est probandus. Sic enim Marcus scribit Crisippo
amico suo Antigonus "Crisippe amice" proba sed amicum probatum
Et [illegible] dicit amico [illegible] Seneca [illegible] quod amicus [illegible]
[illegible] Et [illegible] subtrahe [illegible]. Et
[illegible] Si possides amicum in temptatione posside illum
Et non facile credas ei [illegible] Est enim amicus [illegible]
[illegible] et non permanebit in die tribulationis et tribulacionum
[illegible] plures amicos [illegible]
[illegible] et [illegible]
[illegible] Et [illegible]
[illegible] Et [illegible]
[illegible] est [illegible]
[illegible] laudes amicum [illegible]
[illegible]
amicus [illegible] amicus [illegible] et [illegible]
dispensare [illegible] Et [illegible] in quadam [illegible]
cum amico [illegible] sed cum [illegible] Eligendi [illegible]
amicum [illegible] qui [illegible]
[illegible]
[illegible] fieri.
Sicut in acquirendis amicis est magna adhibenda
cautela sic in retinendis amicis enim facilius acquiruntur
sed difficilius retinentur. Unde multum est commendabile
[illegible] scit retinere amicos et non [illegible] malis [illegible]
In retinendis vero amicis talis est adhibenda cautela
ut non timeatur fieri [illegible] Nec amico quomodo est
prebenda occasio [illegible] Unde est [illegible] ut negocia
amicorum [illegible] tractentur ne alter corpore ledatur [illegible]

quia bonus amans lesus eo plus turbatur quam nichil meruit
et sic duplicatur tormentis doloris tam ex parte illate iniurie
quam ex parte insecute iniurie. Unde etiam dicit Seneca
Tanto magis iniuria est affectior quanto proximior est qui ledit
Et Cassiodorus dicit Maiorum omnium probatur supplicium inde detrimenta
suscipere unde ardebantur auxilia provenire. Et alius philosophus dicit
Tanto in proximos plus quisque offendit tanto frustrati spes
offendentis animum magis atterebat. Valet etiam ad retinendum
amicum ut ab ipso aliquid invite dante nichil penitus exigatur
Nam dicit Regula amoris Non est sapidum quod amans ab invito
sumit amante. Et Tullius in epistola quadam dicit Nichil honestum quod
ab invito sit aut coacto quia omne honestum voluntarium est
Et bene post adventum quam invitus prestat amicus si tacet amicum
inveniri dampnum. Seneca dicit Sapiens ubi tacet habere negat
Certe proverbium regnatum est hundam quod ... est libenter aliquid facientis
cito facere tarde velle nolentis est. Quare non est cum precibus
insistendum. Nam pro certo hoc tenendum est quod non est dignus
rogari invitus ad subveniendum amico. Et si super hec quis
eum rogaverit ledit ingenuitatem suam. Quia dicit Seneca
Ingenuitatem suam ledit qui indignum rogat. Valet ultimo
ad retinendum amicos et amorem archana secreta habeas
Sic enim locutus est Salomon proverbiorum xi dicit qui ambulat
fraudulenter revelat archana qui autem fidelis est
amici secretum celat. Item Qui denudat archana perdit
fidem et non inveniet amicum ad animum suum. Et alibi dicit
Qui despicit amicum indigens corde est vir autem prudens
tacebit Unde et quidam philosophus dicebat Sepultus apud te sit
sermo quem tu solus audivisti nec despicias amicum.
Ultimo sicut valet ad retinendum amicum non petere ab invito
Ita valet ad retinendum amicum ut amico quod dare vult
pro eo fieri velint cito faciat et non dicat amico Vade et
revertere quia cras dabo tibi cum statim possis dare.
Nam ut dicit quidam philosophus Animum tuum addere supplicanti
calliditatis negandi est Unde et dicit quidam honestum est negare
quam tempus longum assignare. Ultimo valet ne homo
promittat quod implere non promittit Unde cavendum est ut ipse
forte non placeat amico dare sed promittere Ne propter
verecundiam hic cadat in mendacium promittendo quod
non potest vel non promittit complere Unde quidam philosophus dicit
verecundiam negandi cave ne forte tibi inferat verecundiam tenere

mentiendi. Amicus enim dicitur cum celeriter [illegible]. Est ergo in
consideratione promittendi et sic fieri potest ut prius est tribuendum amico
quam promittendum. Nec tamen potest promissionem sic aliquid extra
faciendum. Nec promissa sunt facienda secundum Tullium
quae sic sunt inutilia quibus promittuntur. Aut si promittentis
plus nocent quam prosunt promissa petenti. Nec mirum
quia promissa mutantur in melius. Ultimo valet. Nemo
amicos quando fiat mutuum ne cum repetitur amicum
dispendatur. Nam Seneca dicit in quadam epistola: Leve aes
alienum facit debitorem, grave inimicum. Et ex eadem causa
pro quo [illegible] non expedit amicis fideiubere. Si tamen amicus
~~fidelis~~ pro amico fideiubet, Salomon complendo sollici-
tudinem est assumendum et implendum dicit in Proverbiis vi.
Fili mi si spoponderis pro amico, defixisti apud extraneum
manum tuam. Illaqueatus es verbis oris tui et
captus propriis sermonibus tuis. ~~Nec dormitent palpe-
brae tuae~~ Fac ergo quod ego dico fili mi et
temetipsum libera quia incidisti in manum proximi
tui. Discurre, festina, suscita amicum tuum. Ne
dederis somnum oculis tuis nec dormitent palpebrae
tuae. Eruere quasi dammula de manu et quasi avis
de insidiis aucupis. Verum [illegible] valet ad
firmandam amicitiam [illegible] plus facit dum
[illegible] et cito impletur promissa quia velociter beneficia
gratiora fiunt. Et ingratum est beneficium quod diu manibus dantis
[illegible]. Unde et Seneca de beneficiis dicit: [illegible]
[illegible] beneficium [illegible] ubi nulla intervenit
mora nisi quando est verecundia [illegible]. Item
epistola dicit: beneficium dum petitur vilescit acceptum.
Et Valerius dicit: [illegible] cum res [illegible]
Et aliquid dandum dum tempus postulat [illegible] res
nulla carius res emitur quam quae precibus empta
est. Multa quae sunt aliena [illegible]
docet quibus retinentur amicitiae [illegible] et perduntur
quae omnia longum est scribere et enarrare.

Et licet iam euidenter sit quod qualia crimina scandalosa
et offensiua et eis contraria iniuriam inducentia
Largiendo tamen prelatis ducibus cardinalibus ut sic et ad
crimina aliorum precauenda per sua salubria consilia
oportet plura notare Nam licet in omni collegio et
conditione sit vitanda crimina plurimum tamen est vitanda in collegio
diuino Cardinalium quia ubi diuerso passet [illegible] [illegible] [illegible]
tenetur ecclesie quia [illegible] ut sic [illegible] [illegible] [illegible] [illegible]
sunt [illegible] quo ad [illegible] ecclesie sit [illegible] oritur
scandalum et malum exemplum [illegible] apud fideles nec non
apud paganos et infideles quia [illegible] [illegible] [illegible]
[illegible] apud aliquos possit occultari [illegible] [illegible]
[illegible] Cardinalium quia in singulis singulorum prelatorum et clericorum
[illegible] vocantur sunt [illegible] et [illegible] ut [illegible] statim
[illegible] [illegible] aliquibus quidditatibus [illegible] et vituperantibus
[illegible] [illegible] [illegible] affectione [illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible] sit [illegible] [illegible] apud clericos
[illegible] [illegible] vituperatis [illegible] ecclesie. [illegible] malo
exemplum quod sua [illegible] [illegible] [illegible] [illegible]
[illegible] affectiorum infamia clericorum [illegible] in contemptu
[illegible] cum [illegible] et honoris [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] inducitur. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] clarissimos [illegible] reputantes [illegible] et
[illegible] mandatis et [illegible] ecclesie obedientes [illegible]
et deuote [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] veritatis fidei [illegible]
et [illegible] sit [illegible] in [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] in alto [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] et in [illegible] qui in alto statu sunt [illegible] [illegible]
[illegible] [illegible] exemplaria [illegible] bonorum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]

Crimina cardinalium [illegible] [illegible]

Cap.º 22

Manifesta — verbis et sermone in scripturis — [illegible] est [illegible] — Contrarium
— [illegible] est [illegible] — Impertinens
Factis — est — [illegible] — Expressiua — expressio violenta et aperta
Verbis — est — [illegible] [illegible]
Occultis — factis — est [illegible] [illegible] [illegible] — [illegible] [illegible]

Ad vitandum igitur immundicias et discordias que talibus
prelatis fomenta ministrant oportet quod aliqua auctoritate
quo ad cautionem quidem certo utique oportunum Nam

Aliqui sunt discussores consciencia reputantur — Et licet ab istis
Aliqui ex inordinata affectione — omnes homines debeant
Aliqui ex incauta locutione — Item in potissime
Aliqui ex dura responsione et — ab hiis debent
Aliqui ex singulari conversacione — abstinere et nunc

qui sedule intrant confessiones auditorum et confessorum
Circa hec predicta a confitentibus seu confessoribus
concludantur raro horum confessio habebitur ab eis

Preceptum — Duo igitur primo quorum confessus est preceptum placendum preceptum.

Et hec dicit Nec aliqui nimis presumant de suo genere
de suo genere — Aliqui de sua discrecione. De suo genere ut qui
a nobilibus traxerunt originem vel qui sunt potestati
propinqui qui certe nichil operantur ad bonum confessionem
Immo nichil operantur ad astruccionem veritatis Christus
enim licet inter apostolos plures haberet consanguineos propinquos
nec tamen in confessione [illegible] sed petro qui in
confessione veritatis omnes alios excessit
Nam sicut veritatis protestacio ex carne et sanguine non
habetur. Unde dicebat Christus petro Caro et sanguis
non revelavit tibi Ita bonum confessionem quod in protestacione
et confessione seu narracione veritatis consistit ut
supra dixi in carne et sanguine non fundatur quia
nec caro nec sanguis revelat nostri in veritate
sed pater celestis qui bonum dat valere et [illegible]
quibus mediantibus veritas revelatur et elucescit
Absit quod a laicalibus [illegible] dicat [illegible] ut aliqui nimii
in sunt reputantur confidentes inter se velint sua consilia
aliis auferre discrecionibus [illegible] quod ex hec
patris sunt familiaritas consiliarios qui ex carne et sanguine
propinque intrant consilium ut propinquiores consilia aliorum
consilii proponere intimam esse ut vix a talium consilio
carnis audiat discrepare Sed ex quo talis propinquiores
vel alii ex carne et sanguine [illegible] sua volunt deferre

Consiliis et sua complexione aliorum complexionibus adversari que etc. Locum
nec habent. Ubi quibus consolacionem non intrat ex carnis nobilitate
aut sanguinis propinquitate sed ex electione spiritus sancti qui non
est personarum acceptor. Nec apud quem est discrimen Iudei
et greci sed in omni gente qui facit voluntatem dei acceptus
est illi. Non est igitur presumendum in nobilitate generis aut propinquitate
pontificum quia ex omni genere hominum nascuntur boni et mali
secundum Augustinum super Iohannem. Et certe experiencia docet quod sepe de
malis nascuntur boni et de bonis nascuntur mali et de bonis
boni et de malis mali. 32 q. 4 Nunc autem. Nec certe commendandum
est ad recipiendum aliquis ex generis origine sed ex probitate conversacionis
prout scribit beatus Ieronimus in epistola ad Rusticum. Unde et in hec
verba Non in sanguinis sed in probitate nascentis causa queritur
est [illegible] distinctione 76 de [illegible] Consilium ergo si bonum eligi
esse oportet quod ignorat racione nec amore nec sanguinis
clamore sed simonis vere. Non, Audite [illegible] sed legaliter
intrare. Unde et Christus [illegible] vellent generis clarit[ate]
scilicet nobilitate [illegible] et [illegible] a [illegible] ex minute
debet diligenter inquirere. Alioquin si [illegible] in [illegible]
vel nobilitate generis negligit [illegible] inquirere Magister dyalo[gorum]
[illegible] 38 di. [illegible]
[illegible] Magister dyalogorum ostenditur [illegible] veritate [illegible]
inquirere [illegible] ostenditur veritati [illegible]
[illegible] satagit audire. [illegible] licet [illegible]
[illegible] in [illegible] patrum [illegible]
[illegible] videlicet [illegible] subtrahenda.

Contradiccione

[illegible] dico quod [illegible] disputaciones dissensiones
fiunt in capitulis Nam sepe contingit quod aliqui de suo [illegible]
[illegible] aliorum dicta [illegible] illos [illegible]
[illegible] satis [illegible] oportet [illegible] Quod [illegible]
[illegible] disputacio [illegible] sed [illegible]
quia [illegible] disputacio [illegible] est [illegible]
[illegible] et super [illegible] beatus Augustinus
et [illegible] corde [illegible] Glosa [illegible]
[illegible] Glosa [illegible]
[illegible] disputacionem [illegible]
[illegible] Glosa [illegible] quod [illegible]
[illegible] Sed certe in capitulis non [illegible] aliquis [illegible]
[illegible] et [illegible] aliis [illegible] dicere [illegible] sunt

et sicud piscis qui ardet famem sed hanc plurimi defendunt
et aliorum suorum contemptum arrogancia et alios cum garrulitate
quam ipsi in sua defendunt [illegible] patrie respectibus [illegible]
quod docent quod vere ipsa est arrogancia [illegible]
apte de libris [illegible] 23 [illegible] 7 c 9 . 76 de hac
habetur in parte autem. Certe non sine causa dixit
Seneca [illegible] ubi fuit [illegible] et [illegible]
[illegible] sapiencia [illegible] ultimum est [illegible]
de [illegible] quia in [illegible] sine causa [illegible] ad [illegible]
[illegible] [illegible]
[illegible] [illegible] vult [illegible] et [illegible]
[illegible] et [illegible] de [illegible]
[illegible] [illegible] suo [illegible]
[illegible] [illegible]
[illegible] valde ut in [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] in [illegible] de [illegible]
[illegible] et [illegible] ut et [illegible] et
lingua [illegible] [illegible] amplius [illegible] in
[illegible] de [illegible] amplius [illegible]

Inordinata affectio

Secundo dico quod inordinata affectio sepe est
causa [illegible] et [illegible]. [illegible]
[illegible] [illegible] adeo [illegible]
[illegible] [illegible] mala [illegible]
[illegible] [illegible] [illegible] plura
[illegible] et [illegible] [illegible] ab omni
[illegible] [illegible] et [illegible] [illegible]
[illegible] quod [illegible] [illegible] affectio
[illegible] [illegible] [illegible] quod
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] aut [illegible] [illegible]
aliquem [illegible] [illegible] / aliquem [illegible]
[illegible] / aliquem ob [illegible]
Et certe [illegible] a [illegible] quod
licet [illegible] et [illegible] / [illegible]
[illegible] [illegible] / hinc [illegible]
[illegible] vel [illegible] de [illegible]
vel quia [illegible] quod [illegible] / vel
quia [illegible] [illegible]
vel [illegible] vel [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] affectionis inordinate [illegible]
ab illo [illegible] [illegible] [illegible].

Petit iudicium ubi res venit ad affectum.

Porro ob hanc causam ne aliquis in favorem cuiusquam consentiret
vel in odium et ne in odium alterius libere vel aliquem
dissentiret, Lacedemonii lege statutum fuit ut precipue consilii
in tabulis conformibus scriberent et concludentes consilia ad [illegible]
registrarii quibus [illegible] consilii in tabula deportarent propter
rumorem in crastinum. Nullus interim consilia commovere consilio
super eo quibus ad [illegible] consiliarii et cuius parte quod in medio
tabularum [illegible] nullius tabula dissentiret ab alia propter conformitatem
maxime earum. Et ideo interesse legerentur sine singulis ullius
desperent quod esset aliquam deliberanda [illegible] sua
favore ullius in alterius favorem aut invidiam aliquid poterit [illegible].
Quod cum sine [illegible] intelligerent et quibus [illegible]
[illegible] dictantem. Et non [illegible] assertorum instigationem. Cum [illegible]
[illegible] a paganis [illegible] aliquem [illegible]
[illegible] et [illegible] a [illegible]
[illegible] a [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non obstante quod
est ipsa [illegible] et [illegible] assertione [illegible] et omne consilium
ut [illegible] xi. q. 3. [illegible]
[illegible] est [illegible] et [illegible]
ab omni [illegible] consiliario quod ipsa [illegible] et [illegible]
Impossibile est rempublicam [illegible] ipsa regnare et durare consilio
[illegible] et [illegible] Romani [illegible]
[illegible] apud eos [illegible] rempublicam
[illegible] [illegible] ipsa [illegible]
[illegible] est omnis [illegible]
[illegible] quibus et [illegible] omnis [illegible] [illegible]
[illegible] [illegible] et [illegible] et
[illegible] Valerium hec [illegible] Carthaginem
[illegible] consilio [illegible] vide
[illegible] consilii [illegible] Polic[raticum]
[illegible] li. 6 c. 12
[illegible] consilii [illegible]
[illegible] [illegible]
[illegible] consilii [illegible] [illegible]
consiliarii [illegible] [illegible]
in consilio [illegible] consentirent [illegible]
[illegible] et [illegible] la q. [illegible]

Consilium per tabulas.

Iucunda
Locucio

Circa dicti quod iocunda locucio septem est dispositionis occasio
Et certe istud bene experimur cottidianum demonstrat. Nam
etiam in dictis bonis modus dicendi displicabilis potest esse.
Quantum enim locucio debet habere modum scilicet mensuram sicut enim est
Aptitudinem temporis | Locucio multiplici autem dicitur habere mensuram verbi primo
1 Aptitudinem loci | Ut a plus non recedat. Sicut dicunt tamen pondus
Aptitudinem personarum | Tercie sinceritati habent et nichil interrupte
sint iusuarum et simpliciter asserunt.
Et secundum Senecam dum tamen interposuerit non habet pondus vile
2 est. Secundo ut verbum tamen efficacia quo careant. Unde
enim Seneca de forma honeste vite: Sermo tuus non sit inanis sed
aut consuletur aut doceat aut precipiat aut moneat. Volo dicere
quod verba consilii debent pro fine habere ipsorum aliquid ut consilium
audiat vel ad consolationem appropriet vel ad informationem et
doctrinam [illegible] ad preparandum malevolentiam / Aut ad
monendum super expedienti. Sed enim apostolus precipit tamen
Atque aliorum incipia ut secundum aptitudinem temporis et
personarum. Tercium prophana et minime de ultra loqui.
3 Tercio ponitur mensuram ut invisibiliter non loquatur maxime
in consiliis. Nam consilium quando voce erit fruerit non [illegible]
Quarum enim regis secum portet vincit totum mundum facere enim
vincit adulterium vincit ira vincit pauca gloria
vincit cupiditates vincit voluptas et vincit omnia
verum perdunt vincit et scribit: Si totum vincere vince
4 verus te subiace rationi. Quarto ponitur mensuram ne inceptio
simile glande ambigua plurimus vel absurda. Quarto enim
lex vetus [illegible] in magnis diem [illegible] absurde
non debet [illegible] ad hec ut [illegible] interrogatur
quia hec ad consilium non pertinet ut que absurde loquuntur
sed consilium debet esse clarissimum. Ideo est enim
Salomon est multum [illegible] proferre que nemo intelligit
5 Quinto ponitur mensuram ut nichil sophisticum dicatur
quod [illegible] in [illegible] etiam sophistice loquitur odibilis
est et in omni re defraudabitur. Non enim est ille
aliter [illegible]. Sexto ponitur mensuram ne quod
6 [illegible] dicatur de amico ad inimico. [illegible]
[illegible] aut [illegible] amicum in amico
sunt [illegible] consurgant et [illegible] voluntate
ad facta. Unde Salomon: Qui [illegible]
[illegible] manifestat sunt [illegible] audiet. Et
Mercurius [illegible] aliis [illegible] abibit

Seneca ad Luc.) Si vis omnia tibi subicere te subice rationi. Multos enim reges si illa
te rexerit et ab illis desides [illegible] et quid agere debeas

Tertia circumstancia requirit aptitudinem loci et temporis. Tertio Loci temporis
maxime debet observari in consiliis ut nullus loquatur
nisi requisitus vel tunc cum locus vel ordo exigerit. Juvenis
est loquitur qui ante tempus loquitur. Eccli 20. Sapiens homo
tacebit usque ad tempus lascivus autem et imprudens
non servabunt tempus. Unde et in proverbiis dicitur Est tempus loquendi
et tempus tacendi. Quomodo est ergo silencium dum loqui
sit necesse. Experimentum est tempus loquendi dum debet audiri.
Quam enim loquitur in consilio antequam tangatur tempus et locus
ad loquendum conveniat presumptuosus reputatur ab aliis esse
data et repulsa loquendi cum illa non conveniat presumit
in convenientibus est quam sequitur ... et Juvenis
quia quem primo videt quod audiret si sermonem fit in consilio
vel alibi preter requisitum et precedentem stultum esse demonstrat
et confusione dignum.
Quarta circumstancia respicit aptitudinem personarum.
Experiencia enim docet quod licet homo multum mansuetus Personarum
non mittit bene tam conveniat moribus. Unde in proverbiis dicitur
Sicut carbones ad prunas et ligna ad ignem sic homo
iracundus suscitat rixas. Sicut enim ubi multum inveniuntur
lignorum fundatur prorumpit incendium sic ab eius discerpat
voluntate vapor eius odium quod latet in pectore furia
ut ait Seneca quia nichil aliud est furor quam
defert vapor. Utile consilium qualitercumque datur si ei
non conveniat statim displicebit. Eccli 21. Cor fatui
consilium non habebit neque poterit deligere quae ipsi
non placent. Pari modo superbus non capiet consilium
pro ipsius non inventum. Eccli 13. Qui tetigerit picem
inquinabitur ab ea et qui communicat superbo induet
superbiam. Similiter. Nec linguosus vel varius sed
solum quod velit consilium approbare. Eccli 9. Terribilis est
in civitate sua homo linguosus et temerarius in verbo
suo odibilis erit. Unde et Aristoteles dixit Varii
verbosi non convenit verbis sermo dare multis animi
sapiunt pericula. Est ergo attendendum ut in consiliis sint
singuli presentes in medium nec cum tanta velocitate ne arguantur
presumptione nec cum tanta tarditate ne contempnere videantur
sive aliquam exploracionem aut fictionem aut contradictionem
aut verborum involucionem aut obrepcionem nisi audiens
sancte cognoscant dispensationibus considerate quod singuli circa
finis dicere quam sciat audire pariter in illud consilio

clar(ius) et eligunt sibi affectant quemcumque q(uo)d sunt vani Tales
cum loquuntur non est mirandum Nec afficiuntur Nec inscipiunt
Nec proficiunt Nec languescit Nullus cum talem tam doctum patienter
audirent aut a suo docto conceptu ullatenus recederet quoniam
talibus non est in conceptu multum resistendum a paribus
sed a prelatis vel maioribus Omnia ista vanitas
Salomon optime figurate complevit cum dixit discipulis habere
[illegible] in nobis et parum habere inter vos [illegible] q. q. d.
Si scilicet desideramus conditus sunt primo vestri ut habebitis
parum inter vos aliis ullatenus Sine vero discretione condictus
quibus vel cum alius inter primo ad contraria veritatis apostolus
tempus et locum fundatum ad proximos quibus cum doceri potuit
aut debebit Secundum vir Marci preceptus libri [illegible] 12
ca. sive pastoralis sic ait Per scilicet quippe vel
sapientiam designatur Nam qui loqui sapientiam intendit magnopere
metuit ne eius eloquiis audientium unitas confundatur
Hinc paulus [illegible] 12 mo ait Non plus sapere quam oportet sapere
sed sapere ad sobrietatem et cetera. Prudentes quoque est secularis
intermixtione reverentia ut ubi eius non sola per illud de
sed etiam vera quam nunc et inordinate id est non debite
ipse debite locuto debitis personis exprimitur quia sepe
dictorum verba perducit ad apud eosdem audientium loquacitatis
necessaria oportunitate lenigerit id est leniter proferatur Et auctoritas
secundum hec ad loquacitatis munus quia simul audientibus
ad legem per scriptum ignorantur et cetera. Unde et paulus quoque
ad discipulos de instantia predicationis admonet
dixit ad timotheum epistola 2. Testificor coram deo et christo
Jhesu qui iudicaturus est vivos et mortuos et
adventum ipsius et regnum eius predica verbum insta oportune
et importune Dicitur importune premisit oportune
quia si apud audientes inter ipse sua utilitate se
destituit se dicit importunitas oportunitatem amisit [illegible]
qz [illegible] sit vetus Oportunitas ergo a sermone a
conceptu a doctrina est laudanda et appetenda id est tempus et
locum et personas congruentia attendenda Aliquis [illegible]
importune praedicans desiderat oportunitas [illegible] deferat
Nec cantat sic quam loquitur.

Tercio dixi quod causa dura reprehensio sepe est amicicie
destructiva quia sicut verbum dulce multiplicat amicos
et mitigat inimicos Eccli 6 Sic econtra durum verbum et
asperum multiplicat inimicos et perdit amicos unde et Pamphilus
dicit Exprimit et nutrit facundia dulcis amorem et
[illegible] "Mollis responsio" frangit iram sermo quod durus
suscitat furorem Unde cavendum est in correptione ne dura
sit [illegible] quia licet [illegible] ad [illegible]
forte [illegible] ad [illegible] ut illa dura dura non
reddat [illegible] Sicut ergo [illegible]
illa [illegible] ab inimicis et contumeliis est maxime
abstinendum [illegible] est enim Multis [illegible] qui [illegible]
[illegible]
et [illegible] Et licet contumelia et contumelia
sit [illegible] et abscidenda [illegible] magis quod possit fieri
[illegible] dicit enim Tullius Nulla [illegible]
[illegible] magis [illegible] agit ut [illegible]
[illegible] contumelias [illegible]
[illegible] ut [illegible] Tullius enim [illegible] homo [illegible]
loquatur [illegible] Dicit enim Pario [illegible]
est Et [illegible] dura [illegible]
relatam ad aliquid eius dicitur [illegible] Et [illegible]
7 portant unde et [illegible] enim homo quanto
magis [illegible] in maiorem maliciam [illegible]
Unde et [illegible] Sicut ignis quanto magis [illegible]
[illegible] in maiorem flammam [illegible] Ita et homo [illegible]
quanto magis [illegible] tanto magis dure [illegible]
7 [illegible] amicicie et dilectionis [illegible]
quos loquitur [illegible] 12 in Pastoralis [illegible]
ita [illegible] Cum ad loquendum se [illegible]
cautele studio quis loquitur attendat ne se [illegible]
ad loquendum rapiat [illegible] audientium corda feriantur
[illegible] dura [illegible] rusio [illegible]
[illegible] et abscidenda est dura rusio [illegible]
[illegible]
[illegible] dispendium

Singularitatis conversacio.

Unde et plerumque dicitur quod Amicicia sepe frangitur
per singularem conversacionem presertim cum aliquis se meliorem
reputat et singularia que assumit quasi maioris sunt auctoritatis
quam devocionis. Neque omnes singularitates sunt bone in quocumque
cuiuslibet statu. Nam licet sint ab ecclesia supportate quedam tamen
conversacione fuerint sicut vita et moribus dissimiles sicut
apparet c. Exemplorum de celo nemo quod licet non debeant
fieri singulares sicut qui supportantur de licencia referuntur ut
patet ibidem. Talibus enim diversis et exemplis ?ter morum
singularitatis maxime contenciones et emulaciones inducuntur
sicut patet ut dicitur. Preterea cum ergo sit dimittenda que
scandalum apud alios generant, unde et singularitas eorum
que alios sit scandalizare. Sicut reperitur vide ut quod tunc
parvis singularitas sine scandalo non sit ipse dimittenda est
ex debito perfeccionis dileccionis proximi.

Si sit forte dicitur Quid ad me de proximo si scandalizatur
de bono opere meo. Numquid tenear dimittere bonum opus
et postponere meritum meum propter scandalum proximi. Ad quod
si materiam scandali amovere poteris teneris. Si vero non poteris
aut est illa propter quam scandalizatur poteris sine peccato dimittere
vel non. Si poteris sine peccato dimittere teneris ne proximo
sit ruine occasio maxime si talia sint que ad statum
tuum non sint pertinencia. Si vero eam dimittere non possis
nisi peccando tunc potius debes salutem conservare quam proximi.
Unde si quis de consuetudine aliquam singularitatem assumit
manifestum est statum illum nunc propter tenere, Nisi sit arrogans
aut vanam reputacionem, quia multa potest opera meritoria
facere in occulto per que et deo placeat et impleat et plurimum
et proximo non noceat. Multum igitur est advertendum quod
sicut bona opera que absque peccato dimitti possunt propter salutem
proximi conservandam dimittenda multo magis dimittenda sunt
que sine peccato fieri non possunt, que prelatia habet casum in peccati
foveam et proximo peccati ruinam parat. Cum predicta igitur
sit singularitas in exemplaturis vinis et in ornatu
eorum in multitudine Capellanorum et in aliis multis que
in expendit curiose per plures ad ~~parte in adire~~
plenum est et exprimam dicitur quod singularitas maxime in
hiis que sunt ad apparenciam mundi est occasio peccati et ruine
Ecclesia enim in tumultu quantitatis equis sepe audivi in
Galea multitudine equorum et forma aliquorum prelatorum
subditorum et plurimum Capellanorum et consanguineorum

nisi scandala abscindantur et maior mixtura [illegible] armatis
precedentibus et prelatis magnis subsequentibus Capellanis
nec finis aut causa [illegible] nisi [illegible] pompa fallacie
equis superbie et [illegible] possessoribus Equi aliquando
commiserunt sine aliquo [illegible] nec [illegible]
[illegible] ut aliquis [illegible] equos [illegible] et [illegible]
in [illegible] armatus [illegible] dominorum [illegible]
[illegible] habent [illegible] parentes et maiores parentes et
antecessores nostri [illegible].

Prolegendo ergo et concludendo dico quod duo
est summe [illegible] amicicia [illegible] sit et in [illegible]
debent attendere ad illa que sunt pacis et amicicie [illegible]
[illegible] et guerris et [illegible] patet in [illegible].

Gentes [illegible] nec utilia pax [illegible]
[illegible] et [illegible]. Pax enim est [illegible] utilior quam
guerra [illegible] Et utilis est amicicia et [illegible] **Pax**
utiles sunt [illegible] nisi [illegible]. Cur utilis est pax
quia nulle [illegible] domine in [illegible] guerris sunt [illegible]
[illegible] quidam philosophus dixit Nemo in guerra [illegible] satis
[illegible] sit [illegible] homo [illegible] apparet [illegible]
guerram [illegible] puniverit [illegible] guerram [illegible]
aut [illegible] forte [illegible] et [illegible] Si enim quis pauper est guerram
[illegible] sustinere non valet Si aut [illegible] in [illegible] et [illegible]
amplius [illegible] stipendia [illegible] nisi [illegible]
non [illegible] aut [illegible] habet Et sicut homo qui [illegible]
quanto maior est famosus [illegible] habet [illegible]
[illegible] homo [illegible] [illegible] quam [illegible] Maior habet
Ita [illegible] et potens si in guerra [illegible] maiori [illegible]
[illegible] et [illegible] Alter a [illegible] [illegible]
[illegible] non [illegible] [illegible] guerram [illegible]
[illegible] et [illegible] et [illegible] quos homo habet [illegible]
maiori [illegible] Ad vitandum ergo guerram [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] et [illegible] [illegible] in [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] in [illegible] [illegible] et [illegible] rebus

hominis et res fuerit alias video et hic est hec nullus qui
tam non fuerunt quam omnes agit dum. Cass. [illegible]
sine lege vel ergo certe disponit regna [illegible]
Et si forte aliquis sint [illegible] tardius [illegible]
est Sedulius (qui dicit verum est [illegible] adversus
offensis [illegible]. Sed ad [illegible] quem [illegible] fugit
[illegible] et [illegible] ad [illegible] patroni [illegible] est
in pace [illegible] mortem [illegible] / Credo ergo [illegible]
[illegible] fugere / et qui [illegible] patrono resistere [illegible]
sollicite ut [illegible] valent [illegible] / et [illegible]
vel resistere violenter patrono est periculosum [illegible]
potens est periculum. Sed [illegible] potens [illegible] est
[illegible] si potens aliquid [illegible] est [illegible]
[illegible] resistere / [illegible] resistere [illegible]
[illegible] potens [illegible] potuit
aliquem [illegible] valebat / Et ergo potens [illegible] ad
vindictam [illegible] ad pacem [illegible] est [illegible] qui
in [illegible] simpliciter est [illegible] / Et ergo
[illegible] vel [illegible] guerre [illegible]
et cumulatis [illegible] fuerit ad [illegible] est
est [illegible] / quem si oblata fuerit a [illegible]
ultimum [illegible] / Et [illegible] oblatam non fuerit [illegible]
[illegible] incidit / quam [illegible] fortune adversi-
tas [illegible] fortune qui [illegible] Metis [illegible]
En ergo fortunam si [illegible] sorte sub [illegible]. Et [illegible]
[illegible] fortuna [illegible] Offendi [illegible] est ergo pax et [illegible]
[illegible] ab ipso [illegible] vel [illegible] per [illegible] / Sed ergo
[illegible] ab aliis a [illegible] aut [illegible]
et [illegible] et pacem non solum ab aliis
[illegible] et [illegible] a malo
et fac bonum inquire pacem et persequere eam. Et apostolus ad
[illegible] nulli malum pro malo reddentes / [illegible]
[illegible] omnibus hominibus [illegible] si fieri potest quod ex vobis est
[illegible] omnibus hominibus pacem habentes / Templum [illegible] est in
[illegible] pacem [illegible] pacem [illegible] Et si forte
et in [illegible] / [illegible] tunc nos [illegible]
in [illegible] et [illegible] Certe hec [illegible]
[illegible] ad [illegible] Et [illegible]
est hoc velle hec [illegible] quod [illegible] est / quod [illegible] est
quod [illegible] est / quod iustum est. Et ergo timens

superbia sive fervor inflatio despicit hec verecundiam et superbia
vanus non ideo quia disertum et spectat debet quod plura credit
et opinari de talibus plus offerri respiciunt ut ipsi sint
cum inspicerant illa vero sit pace oblatum ullius infirmior
efficiat aut impotentior cum prius fuerat pax cum sit
habere omnibus modis est incumbendum augustinus pacificat ad
bella non bellum geritur ut pax habeatur vero pax queritur ut
bellum exerceatur 23 q 1 Noli Cum ergo velit bellare augustinus de
pace septimum maiorem dependere ab bello cum presentis
temporis cum terminus in Deo modus pacem decernit pace despexerit
relinquit Ideo Nota bella Ille ergo quod sit virtutis bellum quod
defensores et protectores sunt quod Regis quod Imperii quod patrie
quam alius qui dicunt in sit obstinate debeat 23 q 5 Corripere
in si Nunc Mali sunt bellaturi quod et quod pace fruendi 23 q 8
Tollendi et c Ecce Quare ex plurimis causis patet ut
defendantes gaudet ad pacem iustitiam fuerit tendenti
ipsius impediunt augustinus et facientibus vero animo vel aliis
hec faciunt aliquibus presumptuose Et dicitur studendum et c proprium
Et licet pugnare et querere sive sit licitum in multis
corporibus vel in [illegible] expediens ecclesie non pertinet
catholica conservandis quare bellum declaratum est corporum ad
mortem sicut bene patet 23 q 8 et 1 et in pluribus capitulis
An vero liceat ecclesie querere sive pertinet publice [illegible]
[illegible] et multis deputate et destinate [illegible]
et ulterius [illegible] quod omne id quod fit deus vestri [illegible]
et tunc digesto [illegible] [illegible] [illegible]
et similia plurimis [illegible] licite fuerat proprie et [illegible]
Verum licet ulterius sit licita quod non sit expediens ut de
Item est dubitabile Non expedit ecclesie [illegible]
pro temporalibus vel pro [illegible] [illegible] querere
quod [illegible] est de scandalo de dispensatione de [illegible]
scandalum est scandalum non ecclesie videtur de [illegible] [illegible]
Avaria Arrogans et superbia Deus cum [illegible] et
ad evangelizandum [illegible] [illegible] cum [illegible]
[illegible] [illegible] et [illegible] [illegible] 70
[illegible] 11 q 3 [illegible] [illegible]
[illegible] Actuum 3 Aurum et argentum non est [illegible]
aut [illegible] [illegible] [illegible] et [illegible]
ad modernum statum ecclesie et [illegible] possessione temporalium et [illegible]

motorum de se acutissime [illegible] in [illegible]
Recepto [illegible] Clemens Petri et Romana ecclesia
necessitate [illegible] Italia est [illegible] et per illos [illegible]
gladio corporali / allegantes [illegible] eorum legem. Unde dicitur.
Et quamvis [illegible] in una maxilla [illegible] et alteram
[illegible] tunicam [illegible] et pallium / Et [illegible]
[illegible] descenderunt [illegible]
/ Et illud quod dominus [illegible] Petro Converte gladium tuum in
vaginam [illegible] petrus [illegible]
[illegible] et [illegible] legeremus
Augustinus 23. q. 1. Quid culpatur. Et quamvis acute et
[illegible] Romana [illegible] Italia et per
[illegible] guerras [illegible] et [illegible] ab [illegible]
[illegible] et [illegible] Petri [illegible]
[illegible] per [illegible]
[illegible]
[illegible]
[illegible] Petri [illegible] / [illegible] et [illegible]
[illegible] Italia in
[illegible] et [illegible]
[illegible] Italia [illegible]
[illegible] 29 / futurum [illegible] / et c. [illegible]
23 q. 8 Non invenimus [illegible] Augustinus [illegible]
ad [illegible] aliud [illegible] ecclesia a modo
[illegible] ecclesia [illegible] papa [illegible] Italia [illegible]
[illegible] Augustinus q. 1. Exemplum et c. sequenti / et 12 q. 1 [illegible]

Quod autem [illegible] ecclesia [illegible] gladio [illegible]
patet, 17. q. 6 [illegible] / [illegible]
[illegible] et [illegible] gladio et [illegible] ecclesia [illegible]
[illegible] ad [illegible] ecclesia Petri
[illegible] et [illegible] 23 q. 7 [illegible] et [illegible]
[illegible] 23.
viii q. [illegible] / et [illegible] ecclesia [illegible]

Preterea [illegible] et [illegible] apud
[illegible] Romana ecclesia [illegible]
[illegible] gladio [illegible] plenius [illegible]
[illegible] camera apostolica
[illegible] clerus [illegible]
[illegible] ecclesia [illegible]
[illegible] et [illegible]
[illegible] gladii [illegible]
[illegible]
[illegible]

23. q. 8.
Non invenimus
Et ecclesia.

[illegible] et c. [illegible] manifeste [illegible]

[illegible] de [illegible] lib. 6

Sic q[uod] p[ost] longu[m] in suo malicia[m] clerici malicia confortat[ur]
et [ecc]l[es]ia p[er] t[ot]am in p[er]petuam d[ist]r[icti]one cupiditas in arcis ...
uirus effunditur ... dictus caput ... [ecc]l[es]ie
et dum ... cupidus et auarus ... et clericos ac
seculi ... et inde ... ut
... Ecc[lesi]a ... p[ro]p[ter]ea
et humiliter ... apud ...
Ecc[lesi]a[m] et eius p[ro]tectione[m] ... in
... Et ubi[que] ecc[lesi]a ...
que ... q[ui]dam ... guerra[m] ...
... p[ro]p[ri]is ... Ecc[lesi]a

~~... ecc[lesi]a~~ Sic q[uod] ecc[lesi]a h[ic] ...
... h[ic] ... et
... a ...
in ... est ...
que ...

Quid ergo dum tempore ... tyrannus persecutionis ...
Petri et eius successoribus ... uolu[n]tate ...
Albertus ... est a ... tyrannus ... gladio
... 23 q 8 in p[rincipi]o et ...
... ut ...
... et imperatoris ...
... Ecc[lesi]e ... largita ...
...
... Ecc[lesi]a ...
in ... ibid[em] 23 q 8 ... ab antiquo
a Romanis pontificibus ... Scribit enim Bonifacius papa Honorio
Augusto ... Ecc[lesi]a ...
... humanas ... nos ...
... incommoditate ...
qui a ...
... apud ... Sicut
... Nam nos id fieri cum tota aviditate
... nostram ...
... et ecc[lesi]e partem ... ualeat ... Cum enim humanis
rebus ... cultus Religionis ... nostra
culpa erit si non id sub ... certum est ...
rebus animo ... et stabili ... custodiri
q[uest]io d[icitu]r Ecc[lesi]e Ad quod ... Honorius
Augustus ... ibid[em] ... Honorius ...
Bonifacium ... Maximianum ep[iscopu]m ... petunt

ab imperatore romano erant hostes ecclesie. Non tamen sunt [illegible] cum
quam tenendi ecclesie sibi credite quod si presumpsisset non tenens
fuisset laudanda parata per negligenciam multo culpanda 23
q. 3 Maximianus et c. Ab imperatoribus [illegible] 6 q. 1 Regum
officium est proprium facere iudicium atque iusticiam et liberare de manu
calumpniancium [illegible] ut apostolus et c. ea administrantes plane
secularium dignitatum que ad ecclesiarum tuicionem pupillorum et viduarum
protectionem rapacium quoque refrenacionem constitute esse probantur [illegible]
debent quociens ab episcopis et ecclesiasticis viris conventi fuerint
i. moniti eorum querimonias attencius audiant et quod
necessitas expetierit absque negligencia examinent et diligenti
studio corrigant.

Quod si dicitur dominus imperator et alii domini temporales
non assumunt defensionem ecclesie vel non sufficiunt
ad expensas saltem sunt ammonendi et requirendi sollicite
Et si expense non sufficiunt dominus noster potest in aliquo
subvenire. Et istud item est licitum ut patet 23 q. 1 c. Militare [illegible]
Ubi tributum ab ecclesia dari debetur propter stipendia militum
et c. eadem q. 8 Tributum. Tributum dari debetur pro pace
et quiete conservanda. Nunc propter istud nunc de anno in Almania
ad laycorum manus pervenerunt, que ecclesie imperatoribus concesserunt
ipsas decimas [illegible] sunt propter hoc multa autem
inconveniencia reputamus et aliquis legitimus ex hoc appareret
cum gladio spirituali quam homagium et sacramentum fidelitatis
recipere nunc ecclesie et videt cum de negociorum dispositione
et [illegible] et super hoc dominus papa debet informari

Quod ad hoc [illegible] dicitur [illegible] consilia nunc [illegible]
Multe presumpciones sunt quod tantis et talibus personis et
dominis consilium attemptasti [illegible] prudenter non convenit
astare consilia nunc postulatum [illegible] ego in [illegible]
consilium tantis viris cum de prudencia [illegible] aliorum [illegible]
informetur.

Certe cum omnibus [illegible] et humilitate videtur quod verbum
fidelitatis quod audivit auris mea et quod cum fidelitate
omnibus ecclesie concretavit labia mea [illegible] ut
[illegible] consilia [illegible] ut [illegible] assumam
fortiter. Sed cum sum plus [illegible] [illegible] doctorum sunt in
parente dispositionem et [illegible] quod incipitur neque modo et non
sum [illegible] nuper [illegible] minime [illegible] et super
legentes [illegible] poterunt interpretari et glozare. Ego cum
per [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]

Unde interim nec varietas me arceret sive qui legunt
aut respiciant ac ipsum tradant per me scripta nichil
meriti quam mee [illegible] assumo. Unde mollis eloquii
sicut admisceam annotatis [illegible] omnes illos quos
sic quos specialiter putem [illegible] assumo tante caritatis
tante mansuetudinis tante humilitatis et sic absque adulacionis
[illegible] presumere valeo tantarum virtutum consortes quia vim meam
habundat dilectum in scribendo in eis [illegible] et quam
in corrigendo opponendo emendando, ac sic continue
supplendo velut ipsa [illegible] inspicite conscripta
[illegible] sufficiendo.

Nunc [illegible] ad terciam conditionem supra conscriptam
[illegible] expedirem attendendum
quoniam prima est veritas, 2a utilitas, et de hiis
duabus supra. Sequitur 3a est honestas de qua
modo aliqua annotabo succincte. Licet ne accidat
prolixa narratio [illegible] que honestas sit hic [illegible]
forte excedendo materie [illegible] opus legentibus fastidium
generet. Sciat quod circa illa honestatis [illegible] que virtuosa sunt
de quibus non est ad presens de singulis disserendum. Nomen
fama ex actibus virtuosis debet consurgere bona fama que
honestatis figuram gerit. Sed [illegible] procedant
[illegible] Magna enim [illegible] valorem est bona fama et
[illegible] valet [illegible]
de honestate [illegible] attendenda [illegible] est ut [illegible]
in se virtuosus. 2a ut de talibus sit famosus. Sicut enim
ad honestatem pertinet ut [illegible] testimonium [illegible]
[illegible] testimonia bone fame. Ysydorus enim dicit
quod honestas dicitur quasi honoris status. Unde [illegible] aliquid
dicitur honestum quod est honore dignum. Honor autem
est premium virtutis ut habetur i Ethicorum. Ergo honestus homo
debet esse in se virtuosus [illegible] testimonium bone [illegible]
[illegible] famosus i. bone fame [illegible]
testimonium aliorum. Et ista certe [illegible] et [illegible]
[illegible] delectari in honestis [illegible] et in virtuosis [illegible] i Ethicorum.
[illegible] Tullius primo de officiis et 2 Rethorice dicit quod virtus et honestas
[illegible] propter se [illegible] honestas enim
est ut dicit [illegible] ad se nos allicit et sua dignitate
trahit. Honestas [illegible] nichil habet [illegible]
ut Ysydorus in Ethimologiis dicit: unde honestus virtuosus i. honestus

Honestas

Virtuosus

Famosus

Honor maximus exhibendus est / dessen [illegible] dicit Tullius
quod Romanis utilius fuit antiquitus solius fortitudinis
Et causa est quia non statim durant [illegible] conferentia virtutum
aliarum sed ad durandum [illegible] virtutis cum laboribus et
doloribus de facili vinci non poterant sed post ipsa [illegible]
dorum experimentum hominis animum habuit multum [illegible] con
[illegible] . [illegible] et honoris [illegible] [illegible] pictore
quia pauci instituunt [illegible] esset difficilis [illegible] [illegible] non po
nebat [illegible] adversitates quod opus virtutis [illegible] difficile maius
[illegible] Etenim hec virtutum maxima virtus est et [illegible]
virtutis et [illegible] plurimum gaudendum [illegible] cum habet
testimonium conscientie sue in se Ad quod hortatur nos Apostolus 2 cor 1
dicens Gloria nostra hec est testimonium conscientie nostre Et quidam
philosophus dicit [illegible] parum curo famam [illegible] falsa cum
[illegible] famam [illegible] [illegible] Vide Seneca in epistola et
Sit honesta [illegible] [illegible] [illegible] turpia quid
refert [illegible] sic ad tu cognoscis in conscientia tua Vide
[illegible] de fama honesta vite et [illegible] [illegible]
fuit nisi reprehensibilis conscientia [illegible] pena magnum
[illegible] [illegible] Et [illegible] [illegible] [illegible] adquirere
[illegible] [illegible] conscientiam [illegible] Mala [illegible] conscientia [illegible]
[illegible] [illegible] [illegible] manet.

Oportet dico quod famam bonam pertinet ad honestatem
[illegible] si malus reputaris a multis [illegible] habe
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] est bo
fama Est enim fama [illegible] dignitatis status legibus
et moribus approbatus in ullo [illegible] Non ergo
postponenda est [illegible] [illegible] a [illegible] [illegible] [illegible]
[illegible] in [illegible] fama [illegible] honorem est et [illegible]
Vide Salomonem dicit Melius est nomen bonum quam divitie multe
Et Seneca Bonum opus [illegible] tutor est [illegible] et [illegible]
[illegible] fama in [illegible] [illegible] [illegible] fuit Et Cass.
Est enim [illegible] animi [illegible] / fame [illegible] [illegible]
Et Apostolus [illegible] Modestia vestra nota sit omnibus
hominibus et [illegible] [illegible] bone fame sunt hec cogitate
Et in [illegible] lux [illegible] [illegible] [illegible] et bona
fama [illegible] [illegible] virtus [illegible] [illegible] in se
[illegible] sit tacet nisi famam diffundat et quotiens
aliquis sit virtuosus [illegible] fuit infamis [illegible]
[illegible] causa. Hanc enim quis [illegible] non potest si [illegible]
fuit voluptati. Vide quendam philosophum dicit [illegible] et
[illegible] ulla [illegible] [illegible] dicit

X

Vide Metha[illegible] li. 2 in fi.

Non bene conveniunt nec in una sede morantur
Maiestas et amor.

Sed famam suam operis dum vivus homo iste fuit fugiat dico
que sunt mala gaudere vult Quidam sunt palliptos Et item
superius fugito simul et vitam meum [illegible] crimen avaricie
nec sunt contra famam Et utrumque [illegible] est de bona fama sed
nec sunt contra famam [illegible] Nam [illegible] [illegible] charitas cuius [illegible]
de nam in flumine nam [illegible] [illegible] apparet [illegible] dependet Sed famam bonam
[illegible] nec [illegible] [illegible] apprendit sed dependet Sed famam bonam
[illegible] [illegible] [illegible] nomine laude virtutis per dicit Sed gloria est
[illegible] [illegible] gloriam [illegible] [illegible] adipiscitur qui
fugerit famam [illegible] [illegible] qualis videri velint [illegible] [illegible]
tulia [illegible] esse [illegible] et qualis videri velint tales [illegible]
Sed quibus cum simulatione et animi ostentatione et fictis [illegible]
famam [illegible] volunt [illegible],

Q Ueritur Sed omnis homo obligatur ad vitam [illegible]
Multitudinis [illegible] [illegible] et [illegible] [illegible] quo amplius
[illegible] [illegible] [illegible] accipiunt [illegible] cum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Ergo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quia quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod deus ad Moysen in [illegible] [illegible]
Sed [illegible] qui est [illegible] [illegible] facere [illegible]
[illegible] [illegible] de [illegible] Magno [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]
11 q 3 [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] 8 q 1 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] 2 q 8 paulus dicit
[illegible] [illegible] [illegible] [illegible] [illegible] est quia [illegible]
[illegible] [illegible] est [illegible] 32 q 1 [illegible] [illegible]
Sed [illegible] [illegible] in hoc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] in [illegible] d q 1
[illegible] et [illegible] [illegible] [illegible] [illegible] est vitam [illegible]

P : [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
: [illegible] et bona fama [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] bona fama [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] admittit [illegible] [illegible] [illegible] [illegible] alius [illegible]
[illegible] [illegible] dicit [illegible] Aug. Nobis est [illegible] [illegible] nostra alius
fama nostra 11 q 3 [illegible] [illegible] 12 q 1 Nolo [illegible]
[illegible] 1 [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
Non [illegible] famam [illegible] alius [illegible] est [illegible] in [illegible] [illegible]
[illegible] famam negligit [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non appetere bonam famam sed [illegible] famam

Bona fama acquiritur cum operibus virtuosis innititur. Bona
fama queritur cum ad favorem pertenditur. Quod in conventu geritur
Nam dum in claustro sunt in talibus multum fac[illegible] commendanda
quia plerique contingit ut talem vitam simulatam sub bonis
eius non sunt similiter cognoscitur. Et tunc eius duplex confusio
est. Et qui ea que bona faciunt predicant / sicut dicit Gregorius vere
mor. 16 stultus est qui aliquid in se videri / plerique eius sunt despi-
cabilis superbia [illegible] innotescunt. Gravis vero causa dum
resistatur tunc fructum vite perdit / quia coepto supplicia
pergit ad finem [illegible] bene. Plerique [illegible] [illegible]
ipsa desiderant [illegible] [illegible] [illegible] sunt [illegible]
[illegible] lingua in detractionibus [illegible]. Et sunt
plerique ut [illegible] qui [illegible] fuerit [illegible] vite [illegible]
[illegible] et [illegible] [illegible] [illegible]. Quod valde
iuste dei iudicio [illegible] ut perdat et aut homines
[illegible] [illegible] placent / qui hec [illegible] dei displicent
[illegible] [illegible] [illegible]. Aliquis pariter [illegible] [illegible]
[illegible] aliis et [illegible] [illegible] in [illegible] [illegible] [illegible]
sit [illegible] [illegible] / [illegible] dum [illegible] [illegible] [illegible] [illegible]
et per aliquid [illegible] [illegible] et per aliquid [illegible]. Aliquis [illegible]
[illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] que publice [illegible] [illegible] / et [illegible]
De 2 [illegible]. Amanda est igitur bona fama
que [illegible] ex operibus [illegible] et fugienda vana fama
que [illegible] [illegible] [illegible] [illegible] / sed [illegible] [illegible]
[illegible]. Hec ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Et hec ad [illegible] [illegible] [illegible]
dicta sufficiant.

Certum. Nunc quarto postremo [illegible] est de expedienti
aliquid videlicet [illegible] de certo. Ad quod
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et a dubiis [illegible] patet [illegible] [illegible]. Nam si
[illegible] [illegible] [illegible] et [illegible] in re dubia est [illegible]
certa [illegible] ut habetur [illegible] ii palam. Ad quod [illegible]
Galenus [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in suo
[illegible] [illegible] [illegible] [illegible] dubiis [illegible] fundamentis / [illegible]
ex dubiis non sequitur nisi dubium [illegible] [illegible] [illegible]
nisi falsa [illegible] [illegible] logica [illegible] [illegible] [illegible] [illegible] dubiis
[illegible] certa [illegible] est [illegible]. 33 di. [illegible]

ii q. 3. Grave. Grave satis est et indecens ut in re dubia certa [illegible] [illegible]

Circa ergo dubiorum certitudinem est recurrendum ad 3 scilicet ad verba
vel iuris rectum intellectum Ad factorum claram evidentiam
Ad quorum experientiam Per ea enim circa que contingit dubium dependere
determinare et declarare / Primo enim est recurrendum ad verborum rectum — Verborum intellectum iuris
intellectum Extra de [illegible] c. 7. in c. sextum Esto in [illegible] ad [illegible] verba
ut intelligas et [illegible] proferas [illegible] veritatem Et est [illegible]
iuris et [illegible] proximo [illegible] est magis [illegible] super omnibus [illegible]
Ne [illegible] in [illegible] indisciplinato et [illegible] [illegible]
est [illegible] ad [illegible] si iuris omnibus non habetur
[illegible] est dubium que petitur [illegible] tunc est
non [illegible] quam quorum [illegible] habeat ergo [illegible]
iuris rectam intelligentiam [illegible] aliqua [illegible] [illegible]
ad [illegible] in dubiis [illegible] est recurrendum de sponsa [illegible] litteris
Secundo in dubiis est recurrendum ad factorum evidentiam — factorum evidentiam
[illegible] in dubiis est [illegible] [illegible] invenimus
de sponsa de [illegible] c. 2. [illegible] et [illegible]
[illegible] de homicidio [illegible] [illegible] [illegible]
[illegible] que [illegible] facti evidentiam [illegible] aliis [illegible]
[illegible] [illegible] [illegible] que [illegible] evidentiam aliquam [illegible]
[illegible] [illegible] non [illegible] de [illegible] et [illegible]
[illegible] [illegible] [illegible] indigent de electione [illegible] — [illegible] omnium
in dubiis [illegible] est recurrendum ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ne [illegible] dubium quod est certum [illegible] certum quod est dubium
[illegible] [illegible] [illegible] [illegible] habet [illegible] [illegible] est
Tertio circa aliquid agendum de aliquibus [illegible] notum
[illegible] non est [illegible] iuris [illegible] [illegible] forte [illegible]
est [illegible] [illegible] [illegible] facti evidentia [illegible] [illegible] forte
agitur de [illegible] et [illegible] [illegible] [illegible] agitur de modo [illegible]
vel [illegible] negocia quorum [illegible] [illegible] [illegible] super
modum attendendum in singulis maxime in rebus [illegible] — Tertio experientia
et [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible]
In talibus ergo recurrendum est ad [illegible] experientiam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] plus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] partibus et magis
[illegible] [illegible] [illegible] [illegible] et [illegible] de [illegible]
[illegible] vel [illegible] [illegible] [illegible] [illegible] et [illegible] de [illegible]
que [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] posteriores [illegible] et antiqui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]

ad hoc autem fervent spiritu ad temptandum celerius que inducunt
esse bona Secundum complexionem et corporis inventus sunt et litterarum
non omnis studium non est aliquantulum postponendum In omni etiam
quantum valet Juvenes ex moribus [illegible] tunc est periculum
[illegible] quod pauci velud complexione vertuntur quod experiencia docet et
inde in pluribus Regnis. Verum clerici sunt super dispositionem
Juvenes regunt ingenuis bene apparet eis audire
et corporis ductus attendere sunt ex quo plus sunt propinquiores
ad finem ymaginativum in certum verius cito confirmantur
et facilius media inveniunt aggrediendi negocia
vel respiciendi prelatis quam senes velud et potissime
expediret ut in ordine complexionis [illegible] velut ultimum
habent pro plurimo possessionem [illegible] propter sunt levius ex
sanis consistunt ad cogitandum de motibus Juvenes et
Juvenes informentur experiencia sciencia. Senes in
pede [illegible] sunt magis ~~[illegible]~~ propter [illegible] motum
dimissa ad plus seu [illegible] [illegible] etiam [illegible]
et ex bono verbo quod [illegible] pervenire [illegible] ponderent
[illegible] magis valet [illegible] prelatis vel [illegible]
Hoc tanto ut seniorum sunt [illegible] probatum [illegible]
[illegible] etiam [illegible] [illegible] Juvenibus [illegible] facilius [illegible]
inveniunt quod a pluribus senioribus [illegible] XX [illegible]
Et illud [illegible] ad [illegible] Episcopi [illegible] in [illegible]
[illegible] [illegible] inveniunt illa [illegible] magis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
presunt etiam [illegible] [illegible] [illegible] 79 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 12 9 1 1
[illegible] [illegible] 27 96 [illegible]

[illegible] Ultimus videndum est quomodo Scientia virtutis in complexionibus prelatorum
est ponenda [illegible] ut sit virtus satis patet quod
premissis [illegible] hoc virtute [illegible] ut quod apprehensum
est quod verum est quod utile est quod amicabile est quod
honestum est quod [illegible] est [illegible] aut [illegible]
[illegible]

Nichilominus quia plures possunt esse virtutes complexionis que
premissa singula non continent et tamen comprehendunt
[illegible] virtutem complexionis sub quadam quantitate videlicet [illegible]
[illegible] omnem illud virtutem [illegible] et [illegible] quod caritate et
dilectione informetur quod in [illegible] fundetur quod [illegible]
[illegible] regulatur [illegible] hoc virtute et [illegible] quod

Caritas [illegible] ac dilectione informetur [illegible] patet quod [illegible]

quia nullus credit tutus et securus ac bonum esse consilium quod
ex odio ac iniuria datur. Sicut cum incommoda
talia sunt subsecuta consilia / attendenda mala debent
1 q. 2 Ubi multitudo nocentium non potest esse iustitia 23 q. 4 Ubi
et ubi iustitia non est ibi nec tutum nec securum potest esse
consilium / Sed deliberando dic et deliberato promi consilium
multitudo precepta 8 q. 1 In scripturis nullus non operatur
23 q. 1 Ubi Tamen cum multitudo nimis peccat diu utique
cum multis est agendum 11 q. 3 Absit. Judeus et propter
in libro de contemplativa vita dicit. Caritas est ut multi
videntur vitii voluntas ab omnibus tirannis ac periculis propterea
causa multa vero de improbabilibus de penitentia di. 2 Caritas
est nodus a pace. Cum quod nullus sit tutum consilium quod
a deo separat nullum est tutum quod ex iniuria est.
Consilium dico quod nullum consilium tutum est quod in favore
non fundatur. Improbabilia cum consilia et facta non possunt diu Ratio
subsistere. Sicut homo sine natura ac vita. Nec diu ipse erit
sed non sine veritate vivit. Sicut omne quod non erit
necesse est extirpari. Di. 88 Decrevi. Sed omne quod
contra rationem est necesse est deficere 1 q. 2 Dum leges na
consilium / leges ac dum in lucem nata consilium. Ex di. sane
Ubi ex quo ideo consilia esse proponenda. Cum consilium quod
in deo constitutum est credi sed possit homines ex quibus sequuntur
effugere. Nec certe bonus homo et strenuus declarari potest
non deliberare ex facto consiliumque quod in ratione consistit. Et dum
non deliberatur 1 q. 2 Primum nota non sit in nostra potestate
Decipitur cum hominibus turbatur ex disputabili semper
animus vero disponit / Dum non disponit sed voluntates
credit et disparata consequuntur utique homo bonus est
Sed respicit animo principes est Item quod in singulis est
attendendum 1 q. 2 Et omnia hec incredibilia facta nec dimisso
deo semper creduntur vero sunt de aliis singulis deo munit
ad pectus dyaconum 17 q. 1 Ecce. An si sollicitudine cum
nostra et de vita in te vero credantur 1 q. sed non
desinunt sicut ratio nostra mentis et divinitatis cum debet
vivit cum humana que vero erit actualis culpe
maculam mune obscurat. Amore et de brevis aliis
cum non reddit alteri singulis sed hii conservabant 17 q. 1
Ecce. Si cum in consilio duo mala videntur proponuntur que
ambo vitari non possunt tamen minus malum admittit
13 di. Duo mala. Ubi cum diu non tractat bene ordinem
et disponit consilia brevis quod scribit Mauricio imperatori

vide de iuramento lotarii

Valerius. Ea demum tuta est potencia que viribus suis modum imponit.
Policraticus li. 8 c. 20. Nichil tam preclarum est et tam magnificum quod non
moderacione desideret temperari.

In hec verba. Illa proporcione salliatudo est utilis. Illa cautela est
laudabilis in qua totum racio agit et furor nichil sibi vendicat. Restringenda est sub racione preces nec est agendum per
quam grauata ad tranquillitatem mentis redeat. 11. q. 3. Illa.

Circumstancia

Circa dico quod debet ut completum sit tutum quod pendit
ut debita circumstancia videlicet. Quod dico propter opera
que tamen quamvis bona et mala iudicantur videlicet.
Nam plura sunt que quamvis recte possent fieri et secundum racionem et secundum aliam
circumstanciam et que est quamvis recte. vel racione dimitti possunt
ob eam circumstanciam. Dicunt. Multa sunt enim que tempore corrigendi
et castigandi sunt que eos oportet emendare et per hec sunt
tollerandi si maiora mala timentur. Item tollerandi sunt
quidam de corpore ecclesie non desperatur. 23 q. 4. Si ipsi. Item
Tollerandi sunt quorum facinora non sunt manifesta. Ne forte
eradicando zizaniam eradicetur et triticum. 11 q. 3. Nolite.
2 q. 1. Multi. Item Tollerandi sunt ne quod est pax
grauius ecclesie generetur. Ubi 23 q. 3. Tollerandi. Et c. Quid
ergo et c. Quamplurimus. Consimiliter ergo dicte circumstancie
et ille aliorum oportent tollerandi. Tamen ergo debet bonum
complementum ut in operibus debitam circumstanciam sibi actum
attendat. Ne forte dum precor accedat venire materiam.

Possibile

Nunc consequenter videndum est quod circumstanciam.
Secundum partem illud quod est possibile per facultatem
facibile. Difficili in complures proponitur. Difficilia
enim requirunt expensas requirunt labores et mentem
et timores. Hinc habetis plura debilia timent et
formidant. Spes enim victorie seu mercedis multos
incitant ad labores. Et quamvis timor adquirendi seu
obtinendi predicta multos avertit a facibili et labore quam
diu labor in deo non est accipit mortis exitus.
Sed hec ergo quod est facile prius est intuendum. Et nota
facibile ...modo per similitudinem facibile ... partibus. i.
Dudo sit conveniens et correspondens utile honestum et
tutum et certum ut predixi. Tulius ait Sed nunquam
generandum quam attendit caveat ne id solum deo conspiceret
quam illa res honesta sit sed omni ut habeant efficiendi
facultatem in quo ipsum consideranda est. Ne aut temere
desperet propter ignaviam aut nimis confidat propter ~~...~~
cupiditatem. Cavendum est enim ne homo nimis
cupiat. i. ne difficilia timet ... qui ...

et experientia docet quod qui nimis capit parum stringit ✠
unde et beatus dicit. Aliud pateris id tentare operis nec
poteris perficere. Succumbet labor et frustra temptata relinques.
Talia ergo sunt incipienda que ad finem perduci possunt sicut
Seneca dicit. Majora te ne quesieris id quod quod potest
inveniri. Id dixi quod potest fieri id optat quod tantum
bonus optare potest. Ut elevare ire te impauidus in qua
stabilis tenendus caveatur quia scit sic alibi dicit proveniendum
est enim ubi quo in via succumbere possis. Nam qui volare
satagit antequam pennas assumat irremediabiliter ruet.
Et sic contingit quod spiritualis delectio vel amor tam alterius
quod de facilitate ac possibilitate ulla deliberatio habeatur ✠
raro contingit super hoc apparatum. Nam qui plus posse putant
sua quam non instruat posse suum superaviis se minus esse putet.
Hec autem posse bene et valide debet esse extendi ad
possibilia licita et honesta / quia proprie non est aliquid posse
sed est aliquid non posse ut dicit beatus Augustinus de penitentia di. 2
circa finem.

Pervenissi ergo cunctis et expeditis prima parte principalis
finis de puncti imposito / quia de pluribus ad bonum consilium
que est hec prima pars de puncti ne [illegible] plura dicenda
Electionis superius dictum est quod Racio que premissa parte precurre
[illegible] indicatur in partem — investigativam
Electio investigatum / sunt de puncti consilium — indicativam
tunc / quia prima est consilium inire — memorativam et
significare correspondentia / indicativum — interpretativam
vel electivum / quia prima est electionis inducere de suo eligibilis
Sed quod nunc circa aliquid et breviter videndum quid auctor
Electio Electorum dicitur superius dicitur secundum vel / quod ipsi habent
eligere spirituale superius sit. spirituale iuxta se.
proprium infra se / Super se deum ut spiritus proprium / iuxta se consortem
hominum / Cardinales infra se prelatos alios

Indicatio Electio.

Primo dicitur quod cardinales habent eligere spiritualem super se deum vero
ipsorum caput papam ecclesie. Proprium vero Electorum videlicet infra ipsum.
Cardinalium nunc est perducere. Quod est Eligere / proprium
ut habeant / et quod sit non vitanda de facilitate cuiuslibet
non potest dicere circa aliquid auctoritatem de conditionibus tantum et
talibus proprium non intendo. Cum duo Genera Electorum sint hic quod
bene nota / Quando ad illorum firmant votum corpus in tenetur
sunt tenenda. ultimum est non quod si ad sit. conformes Electoribus
aliorum antiquum dispensant electi conductos ut patet dicitur lxi. quia rationem
196 Ego de Electoribus vero et multo magis in hac Electione

Super se Papa

eligendi. Quarto est notandum antequam ad electionem procedatur attendendum est
quod Romanus pontifex qui ipsam electionem habet plenitudinem potestatis
nec aliquis preter ipsam electionem requiritur confirmacio aut consecracio sicut
patet di. 23 c. in nomine domini de electione licet. Ultimo concludo
dico quod sicut in electionibus aliorum prelatorum non est inspicienda
[illegible] ecclesiasticas [illegible] & q. 2 dilectissimi. Non est
inspicienda munera [illegible] aut patrocinia amicorum prece vel
precio. Non est inspicienda persona principum et laicorum di. 63
Nullus laicorum et c. sequenti de electione. Omnes [illegible] multo magis
in electione Romani pontificis cum maius dominetur prelatus toti
ecclesie generaliter de electione [illegible] talis potestas
sit videnda [illegible] attendendum dicitur [illegible]

Juxta se Card.

Quantum vero ad electores scilicet nominatos [illegible] circa quos sciendum
[illegible] considerare sunt duo [illegible] bene [illegible]
adverte [illegible] ad tam [illegible] collegium aliquem assumi
indignum. Nam defectus notabiles unius tantum possent
collegium macvlare. Arguetur enim [illegible] defectu vel culpa
electi magna negligencia aut culpa electorum [illegible]
quibusdam [illegible] favor [illegible] quibusdam [illegible]
[illegible] quibusdam [illegible]
vel aliquid aliud [illegible]
[illegible] non potuerunt suffragari.
Et [illegible] a nobilibus [illegible] electus
tali electo [illegible] et conformes. [illegible] est
attendendum quod [illegible] favor [illegible] propter vicium
[illegible] in electionibus negocio tam arduo tam digno
[illegible] aliquid [illegible] procul dubio
[illegible] multum [illegible] vel infirment. Nec ignorancia
[illegible] eligentes [illegible] excusat qui [illegible]
tenentur [illegible] aut defectus

Cum licet super [illegible] a bono [illegible]
[illegible] apostolo [illegible] videlicet [illegible] voluptas
[illegible] et [illegible] que [illegible] et deberet
in [illegible] in Card. eligendo. Aliquid [illegible] vidi [illegible]
admiranda que [illegible] electionibus [illegible] attendenda
sed in electionibus [illegible] talibus [illegible] est maxime attendenda
[illegible] eligendorum. Et [illegible] eligibiles [illegible] preter
[illegible] est [illegible]

Insipientes
Adulantes
[illegible] potentes
Adolescentes
Superbientes
Multa loquentes
[illegible] et
ignorantes

Circa primo quod in talibus elocucionibus vitanda est communicatio insipientis — *Insipiens*
quia sepius est insipientium alienum vicium ingerere et proprium oblivisci
Sagittarius eum dicit et verba ipsum stultum non intelligit Iuxta illud
Ecclesiastici 20 dicitur Vir insipiens non cognoscet et stultus non intelliget
hec Unde Seneca correccionem ac correpcionem stulti intelligere non valet
recipiunt sed sue talia ipse gerpcionem inherent Caveas Proverbiorum 23
dicitur In auribus insipientium ne loquaris quia despiciet doctrinam
eloquii tui Et alibi dicit Via stulti recta est in oculis eius
Sapiens autem audit consilium Unde et Methodius dicit Corrige
consultum te diliget argue stultum accrescit odium Nec se dimittet
involutum. Cum talibus autem non est bonum conversari quia magis
cum sapientibus conversatur sapiens erit Amicus autem stultorum similis
efficietur eis Iuxta illud psalmi Cum sancto sanctus eris et cum viro
innocente innocens eris Et cum electo electus eris et cum perverso
perverteris Et alibi dicitur Vir sapiens si cum stulto contenderit
sive irascatur sive rideat non inveniet requiem Caveas
Ne cum ipso multa conferas verba quia effundet quia in Ecclesiastico
dicitur Cum narrat verbum non attendenti est quasi qui excitat
dormientem a gravi sompno. Cum dormiente loquitur
qui narrat stulto sapienciam et in fine narracionis dicit
Quis est qui loquitur et quod sunt dicta ipsius Unde et ydem
antiquorum philosophorum dictabat Facilius arenam salis et massam ferri
portatur quam homo insipiens supportatur Et proverbiorum 17 dicitur
Expedit magis ursae occurrere raptis fetibus quam fatuo
confidenti in stultitia sua Unde non est multum mirandum
communia stulti quia non est fervencius Sed cum dulci
et ... Sed quamquam insipiente infortunio intollerabilius
potest fieri Unde et familiaritas est periculosa Sepe enim
contingit quod bonum linquit societates malorum 2 ad Corinthios
Non turbatur Unde et in peccandi consilio capitur
et communis moribus sunt resumendi . i . cum rei estote
Similiter sunt reprehendendi qui consilia spernunt sapientum Ecclesiastico dicitur
pervertunt Unde quo sunt eligendi seu vocandi ad consilia
insipientes quia ultra dolores et labores nichil prevenit.

Adulator

Ultimo dicto quod sed consilia adulatorum sunt nimie
assumendi Adulator enim est ille qui Adulator est
qui intendit que sunt placencia non valencia
Ut fuit Assuerus non racionis memorie talis est nimie
assumendus ad lectum vel rei totum plus tendunt debet
Assuerus nichil. Unde dicitur est eius supplere In consilio enim
debet fieri inquisicio et discussio rerum agendarum

non placentibus. Et sunt ideo eo magis vitandi quia in prelatis
secreta tractanda sunt que magis aperienda sunt nisi amicis
et revelanda. Verum autem amicum fere Bernhardus inquid nullus prela-
tus magis [illegible] habet adulacionum multitudinem. Sed
verus adulator magis est verus amicus. Sicut satis
apte scribit Ubi Johannes in prologo policratici. Verum
cum ille est invitandus et Christi glutino copulandus qui non
veritatis vere familiaris non pura tamen corpore non sub vela
et palliante adulacione sed dei timore copulat. Adulator
enim secundum [illegible] de quibus veteres et stoici instituti
est. Ille qui dat verbo quippiam ut non offendat cui que-
rit placere quamvis [illegible] sit abiciendus et elongandus
a consorcio prelati. Cum hoc multi habent adulatores
ut circa aures inclinent adulatores. Alexander secundum Senecam
nos esse [illegible] ut nos laudent. Et quia multa alia
mala sequuntur. Sed Bernhardus inquit [illegible] opinionibus se credere
esse quod adulatoris lingua construxit. Cum ergo
alicuius recipit [illegible] dei et se plus sapere quam
ad sobrietatem permittat. Et hec periculosa sunt adulatores
[illegible] noverit nisi eum respiciendo et in ea delectatur
Unde dicit Seneca adulacionem sive vituperacionem audiendi
est remedium ut si in ea non invenitur bonum quod dicitur
Magister [illegible] dicit [illegible] si invenitur
mali quod nobis hoc est [illegible] in magnis [illegible]
prelatis. 11 q 3 Inter verba. Est quod adulator magis suspectus
quia periculosa multa adulantur et adulatores [illegible] Sed qui dicit
non valet. 22 q 2 primum et in multis aliis locis. Cum enim clau-
sulas non est ad sensum [illegible] non assumendus
quia latro est cum qui non abiit in prelatis [illegible]
et in eius peticione non stetit et in cathedra pestilencie non sedit
Et hec latens quia maxima peticio est et magna [illegible]
respicere adulatoribus et eorum non [illegible] prelatis. Cum vero
[illegible] consuevit certe hic ambulare in viis peccatorum. Ergo
presidens prelatus eos ad hoc adportet. Si ipse adulatores
complaceat [illegible] sedet in cathedra pestilencie quia hec
cathedra adversionis et electionis adulatoris ad
prelatum [illegible] est [illegible] inter invicem et
pestilencie. De quo eciam adulacionem prelato [illegible] dicitur
[illegible] dederit [illegible] nullum prelatum malignandum ab
[illegible] Item [illegible] adulatores sunt applaudatores
[illegible] adulacionis. Laudatores ore detractatores [illegible]
[illegible] prelatum [illegible] prelatum malignum non dubito appellandum
[illegible] hic ab illa parte auditorum et [illegible] adulatoris
[illegible] debent [illegible] ut aliquis in [illegible]
assumatur.

Adulator

Fen. 1a c 9. Tremitus virtutis pellit confundit libere actiones / aufert colorem vigorem
vomitus et eructus nausea et sudores terrores et fastidium pallorem et
rubedinem odorem quod ex ore a corpore / pretium instabilitas et tremulatas manuum
quod quod est anime in spiritu madentibus fumabit quod.

Potatores

Ultimo dico quod nominatim expresse potatores ad talem statum et [illegible]
est vite formidanda verum autem expresse potatores qui
Ebrietatis vicium non elevant Quinimmo talis pretextu quod est de iure
complexionis non essent Sed tales voluntas per frumentum vino et
cervisie gravitatem non raro [illegible] in [illegible] / ut de [illegible] [illegible]
[illegible] bibunt regnant [illegible] / Et sicut non bene [illegible]
sic [illegible] [illegible] indicant manifeste [illegible] [illegible] [illegible]
Ebrius [illegible] [illegible] [illegible] dicitur [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] / quod [illegible] apparent [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / Et sic [illegible] [illegible] apparet [illegible]
[illegible] est [illegible] expressa potatores ad ultimo [illegible]
sic [illegible] [illegible] [illegible] stomachus / [illegible] [illegible] / [illegible]
[illegible] / ventris [illegible] / guttas [illegible] / [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] / [illegible] [illegible] / [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] / [illegible] [illegible] / [illegible] [illegible] [illegible] / [illegible]
[illegible] / Et [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
est [illegible] 37 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] et a [illegible] [illegible]
[illegible] est [illegible] / [illegible] est [illegible] / [illegible]
est [illegible] [illegible] [illegible] est [illegible] ebrius
[illegible] [illegible] [illegible] [illegible] [illegible] 37 [illegible] [illegible] ad
[illegible] [illegible] / [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
1791 [illegible] Ergo ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est in talibus / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] 93 ad [illegible] Sed quia
iste [illegible] potatores a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est / [illegible] [illegible] [illegible]
plus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] et [illegible] [illegible] /

Adolescentes

Ultimo dico quod in [illegible] talibus [illegible] Adolescentes
[illegible] Sed quod [illegible] etates [illegible] adolescentia
[illegible] et [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] ad 14 annum / [illegible] adolescentia
[illegible] / [illegible] [illegible] ad 27 annum vel xxx
[illegible] [illegible] [illegible] et [illegible] / et [illegible] [illegible] ad xl
annum vel ad l. / [illegible] [illegible] [illegible] et [illegible] et
[illegible] [illegible] ad mortem [illegible] adolescentia [illegible] in 27
vel xxx annis ut [illegible] [illegible] [illegible] [illegible] etas [illegible]
est [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

vel parte assumi Electionem maiorum prelatorum que de adolescente
l. infra xxx annos constitute fieri non debet. Sed Iuris canonici
[illegible] vetant opponentes Nemini scilicet xxx annum ad tam sublimem
statum assumi. Sed licet sit possibile quod adolescens possit
esse dignus sicut tamen [illegible] vere [illegible] quia ut [illegible] quod
comparatione sunt in [illegible] licet in multis locis clericos et
laicos magnos et parvos de diversis regionibus simul
[illegible] que videntur adolescentes in [illegible] constituti
multi non sunt et de [illegible] ut [illegible] quod
Caro et sanguis ac carnalis [illegible] ipsis possunt
[illegible] ad [illegible] statum [illegible] iudicio [illegible] iustitie
[illegible] per totum [illegible] dei [illegible] et
[illegible] et [illegible] in [illegible] opponitur quod plenum
est quod licet iuvenes [illegible] et [illegible] multis
[illegible] et [illegible] eis pares [illegible] qui sunt
[illegible] et qui sunt [illegible] et
[illegible] quod sit aliorum electionis quorum [illegible]
[illegible] sicut infra [illegible] modo. Constat ergo
quod adolescentia [illegible] est in malum et multi [illegible]
qui vita adolescentie [illegible] omnis etas [illegible]
[illegible] Tria sunt difficilia michi et quartum penitus ignoro
Viam aquile in celo et viam colubri super petram Viam navis
in medio mari et viam viri in adolescentia sua
[illegible] et [illegible] Eccli. 2x [illegible] non [illegible] est
quod [illegible] in [illegible] [illegible] multa et multa
[illegible] est [illegible]
[illegible] est [illegible]
[illegible] assumentur [illegible] in [illegible] adolescentia
[illegible] et [illegible] est [illegible] multum
in [illegible] qui est [illegible]
[illegible] ad libidinem [illegible] ut [illegible] in
[illegible] et [illegible]
[illegible] in [illegible] que [illegible]
in aliquo [illegible] collegii
[illegible] et [illegible] de [illegible]
et alio [illegible] Et quia [illegible]
sanguinis et [illegible]
[illegible] est [illegible] audacior et [illegible]
[illegible] et [illegible]
[illegible] et [illegible] ad [illegible] est
[illegible] ut [illegible] est [illegible] quod [illegible]

Card. etatis sorte reddite multis [illegible] morum ornatus
regentes ingenuis studiis quos [illegible] in presentes ut certum
a me non videtur eadem amplectentes studia litterarum
et contra puritatem que tam nota fuerat [illegible] serie
et tam sorte sed corporis iunctos multis seculis vetus vinculo
prestiterunt et presunt collegium et multos in sola etate collegio
virorum etatis et virtute a viris [illegible] sic licet sed multa
laudabilia in iuvene multum operantur ad opinionem magnam
que maxima est [illegible] bona comparatio [illegible] iuvenes addiscunt
fecerunt [illegible] statim principis expedit ut pro bona opera et
[illegible] maturitate cito studeant evellere et extirpare prodesse
maxime que ex eorum [illegible] [illegible] conspirare [illegible]
et timere [illegible] amore ut prius dixi ut secundum collegio [illegible]
[illegible] [illegible] et [illegible] iuvenes carum [illegible] posse
[illegible] materie [illegible] sic certum [illegible] [illegible]
opera [illegible] et [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
et ornata [illegible] [illegible] [illegible] in iuvene [illegible]
et [illegible] sed [illegible] [illegible] potuerunt
[illegible] de [illegible] collegio et [illegible] [illegible] [illegible]
[illegible] ut in opinionem [illegible] [illegible] longa [illegible]
[illegible] [illegible] M. Veremundi ad quendam [illegible]
[illegible] et [illegible] ut [illegible] [illegible] si [illegible]
et [illegible] [illegible] [illegible] [illegible]
ad id quod [illegible] [illegible] [illegible]
[illegible] [illegible] quia hec sed longa [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] quia hec
[illegible] [illegible] [illegible] sed [illegible] corpus [illegible]
[illegible] [illegible] [illegible] et [illegible] quia [illegible] Matia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
vidi [illegible] hec [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] Superbus
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] in [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] inventor
[illegible] [illegible] Est [illegible] [illegible] [illegible] [illegible] Cassator
inventor [illegible] xxx [illegible] [illegible] [illegible]
87. [illegible] xl [illegible] [illegible] [illegible] [illegible] [illegible] disperte
[illegible] et quia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible]
et [illegible] [illegible] ad [illegible]

Linguosus

Item dico quod homines multa loquentes sive linguosi est vitandi
[illegible] quia in multiloquio non deerit [illegible] peccatum
Unde [illegible] in [illegible] Et [illegible] illa sua [illegible] necesse [illegible]
[illegible] [illegible] dicta [illegible] in quibus [illegible] animi [illegible]
[illegible] ad [illegible] et [illegible] [illegible] Et [illegible]
debet [illegible] inter tuum [illegible] et [illegible]
[illegible] aliquid magnum [illegible] [illegible]
[illegible] [illegible] mala [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad alia [illegible]

Attentus

Item dico quod attente vacare ad tuum [illegible] [illegible] in
[illegible] est [illegible] [illegible] est [illegible] [illegible] est
attendere [illegible] patrie [illegible] [illegible]
[illegible] [illegible] ad attendendum [illegible]
[illegible] attendere [illegible] patrie [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] dico quod
non [illegible] attendere attendendum in [illegible] ad tuum
[illegible] [illegible] attendere et [illegible]
[illegible] [illegible] Dico quod non est [illegible]
Et [illegible] [illegible] [illegible] patrie
aut plures [illegible] [illegible] [illegible] laudabiles
et [illegible] [illegible] est non [illegible]
Et [illegible] [illegible] [illegible] aliquid [illegible] loquendum
[illegible] et in [illegible] pro [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Et [illegible] non [illegible] tuum [illegible] de patria
et [illegible] de patria [illegible] est [illegible]
de tuum [illegible] [illegible] ille [illegible]
[illegible] Sed [illegible] ab alio quod [illegible]
[illegible] non aliquis [illegible] patrie [illegible]
quia [illegible] [illegible] patrie [illegible]
ad [illegible] statum et alios [illegible] [illegible]
[illegible] quia [illegible] est [illegible] [illegible] ut
ad statum non [illegible] ad que est [illegible] Ergo
[illegible] [illegible] [illegible] non [illegible] qui [illegible]
non [illegible] [illegible] quod [illegible] [illegible]
[illegible] de singulis [illegible] [illegible] ad
[illegible] statum assumere et [illegible] Et [illegible] plures [illegible]
in uno quam in alio [illegible] plures de illo [illegible] assumere
non [illegible] [illegible] [illegible] et [illegible] ad [illegible]
ad patriam ad [illegible] et ad [illegible] [illegible]
et attendere possunt [illegible] et [illegible] in singulis

Regnis occulte inquirere ipsam [illegible] racione alia similitate [illegible]
vel [illegible] et per [illegible] ipsius ad curiam [illegible] et [illegible]
eorum [illegible] et [illegible] quam [illegible] periculum est ad hanc
[illegible] assumere [illegible] [illegible] inceptum et [illegible]
omnis [illegible] [illegible] est [illegible] super informacione [illegible] optimorum
De dicta [illegible] non possit quia [illegible] [illegible]
[illegible] [illegible] Nec est aliquis [illegible] malus qui habeat
[illegible] Nec aliquis tam [illegible] qui habeat [illegible]
et [illegible] [illegible] aliquis [illegible] ad [illegible] de [illegible]
[illegible] per [illegible] ipsius [illegible] [illegible]
[illegible] Respondetur quod [illegible] vel [illegible]
[illegible] [illegible] in aliorum [illegible] et in [illegible]
non est [illegible] aliam partem [illegible] de [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] ad [illegible]
non ad [illegible] [illegible] qui [illegible] habuerunt
et habent [illegible] [illegible] [illegible] ut [illegible]
ad [illegible] [illegible] [illegible]
[illegible] que [illegible] et [illegible] de [illegible]
optime [illegible] et [illegible] est [illegible] et [illegible] ut ante
Electum per [illegible] ad [illegible] per [illegible]
per [illegible] [illegible] [illegible] et [illegible]
ab hiis ad quos spectat et [illegible] et confirmacione
[illegible] que [illegible] [illegible] ad
[illegible] [illegible] [illegible] Electum
et [illegible] ad [illegible] ab aliis ad quos non
spectat [illegible] [illegible] et [illegible] ad [illegible]
[illegible] et [illegible] non [illegible] et [illegible]
[illegible] et [illegible] [illegible]
ad Mediolanensis [illegible] exhortamus [illegible] in [illegible]
[illegible] [illegible] quod pro [illegible]
[illegible] et [illegible] pars [illegible] ante Electum
quos [illegible] [illegible] [illegible]
[illegible] non est [illegible] Deliberacionem

Item tum indicari debent ab electoribus qui eligunt et non indicari
qualis sit in se aut in littera sed tum indicari utrum sit
si conditionis si [illegible] sit ille. Postmodum [illegible] differen-
tes sunt reputentur ab eisdem indicari nec est quia per ipsa
[illegible] et [illegible] [illegible] [illegible] perfectos
et eligentes eorum [illegible] [illegible] [illegible] et [illegible] qui
[illegible] et [illegible] et iudicium tamen tam electores
qui eligentur [illegible] [illegible] ad alios [illegible] [illegible] electores
et laicorum [illegible] et eloquentiam et non [illegible] [illegible]
[illegible] et scandalo plurimorum quod [illegible] [illegible] [illegible]
[illegible] a patre vel affectionis [illegible] ad bonum [illegible]
[illegible] aut [illegible] [illegible] sed [illegible] [illegible] morum
maturitas [illegible] [illegible] et [illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] alius [illegible]
per [illegible] [illegible] [illegible] [illegible] potest esse [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] ad [illegible] [illegible] [illegible]

Labor quem [illegible] [illegible] est maximum laborum [illegible]
mereri et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in studio vel in orationibus vel in [illegible] [illegible]
aut [illegible] vel in [illegible] aut audiendo [illegible]
et alia [illegible] in [illegible] et post [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et statim [illegible]
possit [illegible] [illegible] [illegible] [illegible] quam possit [illegible] in [illegible]
amplius [illegible] quia tota [illegible] vita est labor et [illegible]
[illegible] mentis et corporis et [illegible] [illegible] tristicia et [illegible]
[illegible] ipsis non est [illegible] aut [illegible] sed [illegible]
[illegible] et cum omni [illegible] [illegible] et [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] studiorum [illegible] [illegible] [illegible] [illegible] [illegible]
et aliorum [illegible] [illegible] [illegible] [illegible] [illegible] et aliis [illegible]
[illegible] [illegible] Attendens si placeat [illegible] [illegible] [illegible]
[illegible] [illegible] Moyses [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] potest [illegible] [illegible] [illegible] [illegible] est
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Iosue et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sed [illegible] [illegible] aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] vel
[illegible] [illegible] [illegible] [illegible] [illegible] v. q. i. Moyses

Ignorantia

Ultimo dico quod vitanda est Notariis ignorantia. Notarium
literaturam scire non sufficit. Illud satis est notario si quando
credit super hiis de quibus est Communicacione [illegible] et personarum
[illegible] quod in littere cum se inde [illegible] et ipsis
[illegible] Plato [illegible] quod
[illegible] litteras [illegible] est quod habere
Notarium [illegible]
[illegible] debent in libris [illegible]
[illegible] Anglie
[illegible] dist. 2a legum
Et [illegible] respondet [illegible]
[illegible]
[illegible]
[illegible]
2a di. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 38 di. [illegible]
[illegible]
[illegible]
[illegible] 38 di. [illegible]
[illegible]
[illegible] Multum [illegible]
[illegible] ignorans [illegible]
[illegible] 38 di. [illegible]
[illegible]
[illegible] di. 6. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Multum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Et quia septies canonicus non obstat regulis textus est et sibi detrahi
potest / q. 1 Sunt quidam et a fortiori facit dictum Ro. tamen
regulariter status ad statum cardinalatus sive ad statum episcopalem / quia
cardinalis quoque officium cardinalis non habet cum sibi iudicia Ro.
sunt committenda / sed cum sibi ... de delegatione disposuit
episcopi vero cum potestate habet quoque officium. Certe non iudico ...
non sufficit / quia officium cardinalis quoque officio superat cum
totius ecclesie quam deus ipsa habet generaliter et immediate super
omnes ecclesias et personas ecclesiasticas Cum ipsi concessione et
quoque status assistat et maxime in promotionibus et in determinationibus
dubiorum / et in dispositionibus causarum et negotiorum maiorum
et ceteris que habent cum / quia consiliarii eius interest
tam ad ecclesie et ad bonum commune et deinde universale complemt
usque procedit dicunt predictis cum opinionibus faciens eius
et generalibus per primam coniugem. et q. 2 Notandum in fine
et sa q. x cum/ Per regulam iuris posset concurrere
a multis opinionibus ~~quia si ad id dicitur~~ / quia ... sive tamen
quoque statum suo sunt stipendia et honores communes ~~...~~ illi
tenentur habere que ad statum suum tenentur / hec enim si iuste
et breviter opinionem / quia si nisi potest dicere nisi ad iure soli
ad habere tamen / et ad omnem id. Si ergo bonum et iustum opinionem
deinde non potest / Et quia sunt qualiter cum in capite ecclesie
iusto eidem quoque statu et officio ... bonum et iustum opinionem
obligantur / Et patet ~~& clem. fundamenta. li. 6.~~ Et item
planum est quod status cardinalatus est honorabilior et maior
post statum apostolice ecclesie quam ipsi immediate locum
tenent post deum ... et pro omnibus in ipsius honoris
et status est ad omnibus honorabilior reputatur / Ymmo
et per ipsos non debeat in primo et scite pro ... omnibus aliis
prelationibus et preferatur. Ulterius ex comparacione est
nisi pateret sententia et statute que est huius per statum est q. 1.

Infrase

Vanitus so. ad Electus aliorum ~~Clipsum.~~
Prelatorum ecclesie multum est decet acquirere
Ut omnia que primo Oportunitate veniunt in electionibus
Romanorum pontificum et cardinalium eius petere in ipsis
Sunt hic multi in primo ... apponere nisi ... / quia
placeat attendi / quia si sit apponendo ulterius prolo...
constet sicut par ... illud illud vero unum est hoc
quod clare ... / et tamen ... per unus

Promoti propter petitiones potentum

Pontifici pape propter Petitiones potentum seu Regum et ducum
Et aliorum propter Mandatorum magis immediatio ...
sunt ad ... propter petitiones que ad ecclesiam promovent ipse

ipse necessitate talis dimittit ecclesiam et adheret domino pro suo
supplicante a quo recognoscet se promotum et honoratum.
Talis ergo nunquam erit fidelis Romane ecclesie. ¶ Consilium
dico quod omnes qui veniunt [illegible] sanguinis [illegible] promoveri
mediantibus [illegible] sanguinem et consanguineos quorum ecclesie
promoventi. Unde [illegible] non erunt viri ecclesie [illegible]
et [illegible] suis consanguineis. Sed et est hoc mirabile quod
[illegible] preferunt carnem et sanguinem per quod sunt tamen
honorati. Talis est ipse [illegible] de ecclesia Romana
parum curat, sed adheret domino [illegible] carne et sanguine
[illegible] habens [illegible] [illegible] carnem
et sanguinem cum promoverunt se et ipse [illegible] quod consilium suos
promovebit. ¶ Consilium dico quod omnes promoti propter pecunias
quam absque talis mediante se ardent honoribus per
[illegible] pecunias [illegible] ecclesiam Romanam. Licet se reputent
ecclesie in aliquo obligatos, nec ei nunquam fideles erunt
[illegible] ipse illam [illegible] et [illegible] sustinere
Sed a suis subditis vellet [illegible] pecunias [illegible]
sicut ab ipsis recepte fuerunt et [illegible]. In [illegible] pecunias
promovente et utilitate [illegible] eandem spem habentes
Regula cum [illegible] non mirum quod [illegible]
[illegible] magis [illegible] diligit [illegible] pecuniam
pecuniam magis diligit [illegible] et [illegible]
diligit [illegible] magis diligit. Et [illegible]
[illegible] matris mater plus diligit [illegible] ¶ [illegible]
[illegible] et [illegible] quod [illegible] promotus est propter [illegible]
carnem et sanguinem [illegible] principi supplicanti
carnem et sanguinem aut muneribus plus obligatur
[illegible] est [illegible] qui [illegible] promo-
[illegible] similiter [illegible] Romane ecclesie.
Et dico [illegible] fuit [illegible] propter [illegible]
[illegible] carnem et sanguinem [illegible] munera [illegible]
[illegible] Romane ecclesie destructio [illegible]
[illegible] fuit [illegible] et talis [illegible]
et promovent [illegible] propter [illegible]
sed propter [illegible] ¶ Consilium dico quod [illegible]
non [illegible] propter [illegible] nobilium [illegible]
promovere [illegible] partibus [illegible] melior et
utilior ecclesie [illegible] hoc [illegible]

Sed in ultimo eventu respectu Principis potest comparari
quia si in capite bona sunt possit fieri respectu prelatorum
sicut hic iste et collacio spiritualis beneficiorum utilitatem esse
potest. Secundo quod in [illegible] amplianda sit [illegible] principis [illegible]
sed corpus historia et promovendos [illegible] sit [illegible] attendendum
Quando quod petitiones principis aut aliorum prelatorum que
petierit, principis aut aliorum promovendorum allegant [illegible]
utilia consideranda vel fiunt aut pro nobilibus facta
si de meritis [illegible] Natura plenior [illegible] habent [illegible]
fieri sunt supporte, quia [illegible] potestatem [illegible] ablegant
[illegible] Nec potens [illegible] et [illegible] petere
[illegible] magis [illegible] obliviorum. Unde attendendum est
[illegible] si [illegible] nobilis sit aut industrie, quam tres quasi
prelatos et plures [illegible] consueverunt impendere, et eius
[illegible] et de [illegible] temporales amplius
indigent et eis [illegible] petita negari consueverunt
Ubi tamen [illegible] considerandum [illegible] aut [illegible]
vel Nobilitas [illegible] et [illegible] tales [illegible]
[illegible] quomodo [illegible] quoniam [illegible] partibus [illegible] aliis
[illegible] Et dicunt [illegible] Apportet hic [illegible] nobilibus
in [illegible] talibus [illegible] Ecclesie quando Nobiles
[illegible] et [illegible] generalis. Certe bonum
est si nobilis bonus est, si prudens est, si [illegible] est [illegible]
[illegible] Nobiles destruebant
Ecclesiam et alii reformabant. Nobilis [illegible]
[illegible] maior [illegible] magis est [illegible] magis
est [illegible] aut aliquis [illegible]
[illegible] Ecclesie [illegible]
[illegible]
aut [illegible]
[illegible] filius [illegible] Episcopi [illegible] aut Nepotem [illegible]
[illegible] Ecclesiarum [illegible]
[illegible]
[illegible] Ecclesie [illegible] Sed [illegible] Rotomagensis [illegible]
[illegible] Ecclesie [illegible] optimus et [illegible] est [illegible]
[illegible] Ecclesie [illegible]
et [illegible]
Quando [illegible] Ecclesie
[illegible]
[illegible] ordo [illegible] ubi [illegible]
[illegible] attendit.

Nobiles destruunt Ecclesias

Scia prelatus est ut con[stat] — Sacrarum litterarum / Scelerum sancte / Temporalium regimine

Spiritualia sunt potiora temporalibus

et spiritualia non temporalia sed spiritualia potius sunt attendenda
propter quod ex qualibus ordo sive status a quo est fundatus
Possessio enim rerum temporalium non est de statu ordinis qualis
ut beatus petrus et alii apostoli qui res temporales minime
possidebant episcopi non fuerunt sed certe claves dum
receperunt et potestatem ut fierent episcopi et possent solvere et ligare
fuit de statu ipsorum ordinis et dignitatis quia qualis ordo
vel dignitas sine hiis haberi non potest Hec certe sunt spiritualia
bona que thezauri eterni apperiunt atque claudunt de quibus
et principaliter habendum curam debet episcopus sive ecclesie de temporalibus
autem providet Et sic ad tempus temporalibus curam committit
et committit ad eundem mandatum talia dispensanda et committit
Deus est cum curia est disponendo ecclesie bona
ecclesie dispensanda de eis eo non curato scilicet spiritualibus suis
bonis non curantes sed spiritualia et posteriora committunt
[illegible] sint et affligi ut [illegible] ad deum
et ad eum bona [illegible] spiritualia et pro viribus [illegible]
qui in committendo ecclesie principaliter [illegible] ut et bona
temporalia [illegible] potens est [illegible]
et antiquorum patrum [illegible] actus et vitam [illegible]
et pro attendendum est in prelatis [illegible] sunt [illegible] ad 1 Sacrarum ministerio
[illegible] ecclesie [illegible] et [illegible] de
temporalibus est [illegible] forsitan aliquis querit 2 temporalium curam
[illegible] est quia [illegible] propter [illegible] propter nobilitatem aut
[illegible] intellectum talium electorum
[illegible] imperante [illegible]
Nunquid legisti canones [illegible] nullus episcopus
[illegible] nullus in episcopum [illegible] nullus in episcopum [illegible]
[illegible] aliquis [illegible] vel diaconus in episcopum eligatur
Nunquid legisti canones [illegible] 61
[illegible] non oportet [illegible] nullus fiat episcopus
[illegible] longa [illegible] longa [illegible]
Nunquid legisti canones 28 di. [illegible]
[illegible] nullus fiat episcopus nisi in
[illegible] legem [illegible] et non [illegible]
[illegible] Nunquid legisti canones 11 di.
episcopus [illegible] 88 di. [illegible]
[illegible] ad dignitatem episcopalem [illegible]
[illegible] domini [illegible]
[illegible] canones
[illegible] observare [illegible]
[illegible] ordine [illegible] ecclesiam.

ministris nec plantis longo tempore in singulis .xl. dis. nimis quia non
viuunt in choro legere lectiones sunt quod est amplius forte
nimium inter-sunt. Maturitas illa premittitur cum vita per multorum
annorum curricula est probata. qui diebus singulis et noctibus
est in Ecclesia hec legendo cantando ac vite respondendo
Item sit verum quod ignorantes legem Mer de ea curans nisi
forte nomine [illegible] prius [illegible] competit non presbiterium
legere nouit. Illa premittitur qui legem et canones student nisi
annis [illegible] commendet in locum presbiterum accipiatur. Item verum quod
non habens etatem, sufficientem ad sacerdotium, nimis non credatur
per premittitur legitima etatis spatio laudabiliter comprobato et [illegible]
Item sit verum quod etatem [illegible] sub disciplina pedagogi
non dum tempus sunt aut potest gubernare, illa premittitur
qui domum suam laudabiliter rexit, disciplinato [illegible]
familia, sua pauperibus distribuit [illegible] [illegible] [illegible]
pauperes alat et sic de aliis conditionibus que [illegible] [illegible] [illegible]
Certe nisi alia est verum [illegible] excepit aliquid [illegible] [illegible]
premittitur nisi [illegible] [illegible] [illegible] [illegible] ac plurium [illegible] [illegible]
et [illegible] ac inter-[illegible] [illegible] et [illegible]
Certe [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible]
[illegible] debet [illegible] ordinari. Item [illegible] debet [illegible]
in [illegible] Alamanie [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] ad ordinati per ordinatis, [illegible] ad [illegible]
[illegible] [illegible] [illegible] nimis [illegible] magis [illegible] [illegible]
et respiciat [illegible] ad [illegible] ordinem [illegible]. Item [illegible]
sepe in Alamania et in pluribus Ecclesiis ultra duos [illegible]
[illegible] missa, quod [illegible] est quod misse non [illegible] in choro
[illegible] [illegible] [illegible] et [illegible] [illegible] in Misse, [illegible] [illegible]
[illegible] quam [illegible] [illegible] [illegible] et [illegible] [illegible] Ecclesia
sine Missa. Item [illegible] [illegible] [illegible] [illegible] [illegible] quod
[illegible] [illegible] et magnis redditibus et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Item [illegible] [illegible] [illegible]
debent in [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] debet [illegible] in [illegible] [illegible] [illegible] [illegible]
etatis [illegible] [illegible] [illegible] et de [illegible] [illegible] [illegible]
[illegible] et Ambrosio, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] .lxi. dis. [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] [illegible] quam ad [illegible]
[illegible] [illegible]. Item quod non [illegible] [illegible] [illegible] [illegible] [illegible]
aliis [illegible] quam non sufficeret ad [illegible] [illegible], ~~ut~~ [illegible] pa-
[illegible] ac aliis [illegible] [illegible] ~~[illegible] [illegible] [illegible]~~ [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet. Item
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible] debet [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

.lxi. dis.
In sacerdotibus
Longa debet
vita sua
probatione
monstrari
[illegible] [illegible]
[illegible] in
[illegible]

in domini aut ordinationis deberet. Sed si non habet sufficientem
aut morum [illegible] [illegible] [illegible] in primo Moralium
[illegible] ac [illegible] quod erit in domini [illegible] plures [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prelatum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] debet reputari. [illegible] [illegible] hoc [illegible] 63 di.
[illegible] [illegible] prelatus [illegible] prelatus aut
[illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sed [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
ab [illegible] prelatis [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] talibus prelatis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et aliorum [illegible] imperatoribus [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sunt et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Sed [illegible] imperatoris [illegible] [illegible] [illegible] hoc [illegible]
ad [illegible] 63 di. [illegible] hoc [illegible] est quod imperatoris
[illegible] [illegible] Lodowicus [illegible] Henricus primus Ottonis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Adrianus [illegible] et
[illegible] [illegible] [illegible] Ego Lodowicus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] etc.

Possunt ut cum multum Electorum [illegible] [illegible] [illegible]
Multos nobis [illegible] [illegible] et in singulis talibus
Electoribus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] est attendendum. [illegible] prelatus [illegible]
[illegible] [illegible] [illegible] prelatus [illegible] et [illegible] [illegible]
[illegible] [illegible] est [illegible] Si prelatus petat [illegible]
[illegible] [illegible] [illegible] est [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] Sed si
[illegible] prelatus [illegible] [illegible] [illegible] debet vel [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in domini
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] prelatus [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] et [illegible] in domini [illegible] [illegible]

De Memoria:

Et quia vero pro rumis pene consistit in Memoria
et interpretatione legis vel sermonis, que super dixi[?]
Venia duas cardinis in loquendo [illegible] et de [illegible]
pro est aliquid dispendi[?] [illegible] licet duas [illegible] [illegible]
sit unum libri [illegible] [illegible] [illegible] [illegible] iudicia
patitur tamen hoc eis sit nota quod sunt in loquendo
[illegible] eis solus multo [illegible] [illegible] que supplere non
[illegible] [illegible] [illegible] [illegible] sola [illegible] [illegible] que supplere
[illegible] [illegible] [illegible] [illegible] eis [illegible] in [illegible] [illegible] in [illegible]
[illegible] [illegible] eis ad [illegible] in [illegible] [illegible] in [illegible]
Et licet duas [illegible] Memoria multo et [illegible]
sit unum [illegible] tamen [illegible] [illegible] [illegible] Memoria
[illegible] eis [illegible] Memoriam Regis.
Memoriam Legis et
Memoriam Gregis

Regis. Memoriam Regis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] eis Regis [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] eis et [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] Petrus
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] qui in [illegible] [illegible] [illegible] Petri [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Memoria [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] non habet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Legis. Secundo [illegible] [illegible] Memoria legis et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Et [illegible] [illegible]
legis et [illegible] [illegible] [illegible] duas [illegible] in loquendo [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est in
[illegible] [illegible] in [illegible] [illegible] est [illegible] [illegible]
Memoria [illegible] [illegible] Et [illegible] [illegible] multo [illegible]
et multo [illegible] in [illegible] [illegible] [illegible] et in [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] Memoria
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] multo est [illegible] [illegible] [illegible]
[illegible] est eis [illegible] [illegible] [illegible] memoria [illegible] libros

singulos eius nomine ad certam libertatem quod sit in legationibus
Italie non possit sicut vellent. Quoddam hic de
legatorum potestate intendunt licet evariare. Sed hec
dicitur quod ille legatus est pro ad tempus sine legem
quod litteris applicetur secundum hoc dicit Matth. eius ad eius
precium vel plenam gubernandi de appe. Nam
plenam dicar tam plenum vel patria ad quam mittitur
dicit super feliciter ... Sexto Rome
constitutione ut legatus reperit sine ... apostolus
q. i. de ea. Nobilissimus ... quod non in littera Sed vero
in presentia esset et predixisset preter penalibus ... litterarum
Nec sufficiat ... litteris de legato habuisse immo debet
probare ... et quod eius ... et suppleat ... habeat
per plenum testes ... secundum ... et ... patrum
de ... de privilegio. Nec alius ... ampliorem ...
... per ... qui ... et
... alius ... de ... quod ... non ... si
ea. est. ... apud ... in ...
plenum ... vel alius ... dignus
... apud ... sine litteris ... non ... Sed
Rome ... legatus ... et ... ut in eam
... non ... de ... et ...
quod ... apud hoc ... legatorum
... in ... Sed ... quod ...
... ab ... in ... immo de
sua ... si non ... in ...
Tales eius legati postquam ... in ...
officium legationis ... in ... Clementinis. Sed
... de ... in ... officii ...
... in Novella ... non ...
... et ... quod ...
... et ... in ... et ...
... de ... ad ...
... et ... in ...
... et ... et ... habita
... et legatus ... et ... de ...

postquam legatorum litteras apparuit et sunt ante ipsum sumende et
finiende et apparuit et omnia postea subsecuta scripta
et verbis narrantur. Nec predictorum virtute ad patriam
suam beneficia possunt fungi et esse. Nec executores
talium rescriptorum possunt conferre. Secundo restringitur in hac
quia non providere reservatione etiam beneficiorum in eum
ecclesie vel ad eam spectantem personam eiusdem ecclesie et
personam beneficiis aliud resignare non potest et cum si sint
vacantia. Capitulum Ut nostro sequentes de libertate prebenda etc.
et restringit potestatem legatorum quo ad dignitates. Primo non
potest conferre kathedrales ecclesias vel collegiatas
aut regulares nec dignitates que sunt maiores post episcopum
et ad quas quis confertur per electionem assumi
nec dignitates [illegible] et si sint ut scripta et verbis
vacantia. Secundo non potest conferre receptione resignationes
simplicium beneficiorum et illorum collationes personis quibuscumque
conferre et tunc ipsorum verbis vacantur. Potest tamen
legatus hec facere per se. Jo. an. in dicto capitulo dicit
quod legatus possit conferre aliorum ut resignationes
recipiat vacantia aut beneficia possunt conferre vel
etiam ipsius collationem conferre. Et differt dominus
Jo. an. a dicto cardinali in hac quod Jo. dicit
[illegible] legatus posse conferre sed cardinalis
[illegible] et [illegible] et distinctionem [illegible]
[illegible] et dominus [illegible] postea
in [illegible] quod collatio beneficiorum facta
per legatum non valet si impetrans de illo tantum
collatio valet [illegible] per [illegible]
conferret. De officio et in Cle. [illegible]
Item post [illegible] conferre [illegible] patronis [illegible]
[illegible] Quia quo [illegible] quod hoc
est [illegible] clericus habent [illegible] alicuius ecclesie
vel beneficium [illegible] patronum quia [illegible]
[illegible] sicut laicus et ipse legatus [illegible]
in casu isto. Item possunt dispensare cum filiis
presbiterorum ut succedant patribus in [illegible] beneficiis
de filiis presbiterorum. Dilatatur et in glo. Item possunt [illegible]
[illegible] in constitutionibus legatorum [illegible]

nebond[illegible]

Intendit derogare de pstrp. in Clemens. Item insignia
Palia pt ferre quam maior [illegible] ut crucem [illegible]
rubea palefridum album et frenum deauratum Item
Alii legati et patriarche quibus galea [illegible] [illegible] [illegible]
[illegible] [illegible] de poen. de privilegiis Antiqua
Item possunt facere statuta perpetua in provincia sua [illegible]
[illegible] Item possunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoste
Item possunt [illegible] [illegible] epi in [illegible] [illegible] licet
[illegible] [illegible] ad eos [illegible] Item possunt audire et
[illegible] [illegible] [illegible] [illegible] et hosti. [illegible]
Item non possunt dispensare [illegible] [illegible] [illegible] aliquem
de [illegible] [illegible] [illegible] [illegible] [illegible] pt [illegible]
[illegible] non [illegible] ut [illegible] de [illegible] [illegible]
Item [illegible] pt [illegible] [illegible] primas vel patriarcha
vel [illegible] ordinarius habet [illegible] pt legatus de latere sit
cardinalis [illegible] ipse est ordinarius in provincia sibi
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] habet [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] in quo [illegible] possunt aliquid vel absolvere
vel legitimare ut [illegible] dispensare pt et ipse fallit [illegible]
in [illegible] [illegible] de privilegiis Antiqua fallit in
[illegible] Epi ar. 397. [illegible] [illegible] [illegible] pt
patriarcha [illegible] ad [illegible] [illegible] sine medio appellatur ut
[illegible] [illegible] non ad legatos 1192 [illegible]
[illegible] legatus est [illegible] ordinarius [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de offi. legati. [illegible] [illegible]
Item legatus [illegible] ad provincias [illegible] [illegible] pt
[illegible] [illegible] [illegible] [illegible] [illegible] Item pt [illegible]
[illegible] [illegible] [illegible] de [illegible] [illegible] Item licet
non possit se intromittere de [illegible] [illegible] [illegible]
pt [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] loquitur de legato a latere de quo [illegible] est
[illegible] de [illegible] Item non pt se intromittere de [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] licet [illegible] [illegible]
non est [illegible] [illegible] [illegible] [illegible] de hac materia loqui
diffusius non intendo [illegible] [illegible] legatus non pt [illegible] [illegible]

eo in Credo explanatur in glo(sa) ubi magis distincte
et declarative in c(apitulo) Ostendisti et est unus casus exceptus
[illegible] licet et alios casus quos non oportet
recitare que licet iure sed eis magis nota quam
multi. Certo dum legenti debent habere

Gregis :–

Memoriam Gregorii ad quem sub compresse ut sic in
ipso grege vita corrigat et exaltat religiosus
dispergit et despoliant prelatos et scripta aliorum
edificent / et ut possunt fratres sermones et placitatur
licet eis in corpore spectat officium quod aperte habetur
ex. in. li. vi. legatus. Pone certo se non fecerit
non sed ut non veri legati sed ydola legatorum
legenti eius et aliorum prelatorum dum sunt licet id quod
Ego dixi dii estis. Sed et Lucifer est dei
Magister. Ecce constitui te deum pharaonis. Exo. vii
Et in psalmo deus stetit in synagoga deorum
et simul hoc sunt habitu quam officio. q. 6 de Sathi
videtur. ii q. i Sacerdotibus. ix q. i. Futurum
Sunt igitur veri legati perfecti absque mixtura
debent dici [illegible] sit [illegible] in veris legatis
solo nomine intitulatis et pinguia absumere et facere
non curantes cum grege sunt ergo veri legati
ydolum et figura. Planum est quod differentia
ad differentia [illegible] vii et adiuncta
est differentia sive despicere. Et [illegible] opposito [illegible]
[illegible] differentiis sive [illegible] optime
concludere [illegible] differentiam [illegible] despicere. Alias differentia
sive despicere esset [illegible] sufficeret [illegible] sunt
legere [illegible] sunt supponenda et tenenda quod differentia
legatis quod predictis sunt [illegible] despicere quod supra
[illegible] poterit [illegible] in [illegible]
ex li. vi legatus. [illegible] utrumque [illegible] perpetua
absumere non faciunt [illegible] legati veri non sunt
sed tamen legatorum ydola et figure solo nomine in-
titulatis. Et sed dixi legatus [illegible] Memoria
[illegible] retentione [illegible] est [illegible] nomen
Memoria [illegible] eius interpretarum [illegible] legatum
interpretari sive despicere vel [illegible] contrariis dum
[illegible] posita adducere.

Legitur de beato Gregorio Nazanzeno in prohemio Apologetici sui
quod ipse a puericia sua Christo deditus illecebras spiritualiter respuebat
cum ipse studiis vacaret apud Athenas semel videt per sompnium
sibi sedenti et legenti duas puellas decoras astare, quarum una
[illegible] [illegible] et cum ipse quereret quare venissent [illegible] amplexibus
[illegible] dixerunt. Nota talem puellam et sapientiam super alia [illegible]
altera castitas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Val. li. 8 c. 6 Philosophus Speusippus [illegible] litteratissimus et facundissimus in scola
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Refert Jeronimus quod Plato villam Achademie in qua [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Morbos [illegible] [illegible] habitent [illegible] a voluptatibus abstinuerunt

Valerius li. 8 c. 6 Legitur quendam philosophum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum pat' Aymerici filio suo tradidisset denarios eligi iusserat
quibus statu Regis Paris' potuerat permanere Aymericus permansit in
sua devenit patria & Alkemus in Lipsik et Rodolphus sui
suos commeatus studiorum [illegible] consumpsit in curia Paris'
Crathes ille Thebanus proiecit in mare uno precio pondus auri
Philosophie nisi dimittat possessiones [illegible] non [illegible] philosophari
a natura
Anaxagoras uno post longum tempus studiorum in patriam rediens vidit possessiones
suas quas reliquerit desertas et incultas [illegible] nisi periissent
nisi iste perisset
Demetrius [illegible] [illegible] [illegible] studiose [illegible] Moderatus
pauperum [illegible]

Intellectus. i. speculacio veri

Omnia creaturis singulis que ad primum p[ro]p[ter] sex species p[re]dicte profuerunt videbantur sed ad secundum principium pertinent ad statum ch[ri]stianorum placuerit poterunt adaptari. Nunc restat tamen ad eundem [illegible] p[ar]tem sextam sex specierum que sub intellectus dicitur. Et primum in varijs ipsius distinctionibus quarum speculacio veri incipiat. Est ergo intellectus i. speculacio veri [illegible] producere sex species [illegible] aliquid est [illegible]. Et quia [illegible] speculacio veri [illegible] patet [illegible] oculos et statum contemplancium. Veritas enim dicit [illegible] a [illegible] speculacio ipsius in intellectu [illegible] aut [illegible] in [illegible] super [illegible] predicamentis [illegible]. Et ideo sic est quod [illegible] contemplatiui et [illegible] speculentur. Nec [illegible] aut [illegible] que [illegible] in [illegible] vera et bona et iusta [illegible]. Unde [illegible] quod mens humana [illegible] distrahitur [illegible] afficitur [illegible] mens [illegible] ad speculandum [illegible] est [illegible] ydonea. Et ideo [illegible] distenta [illegible] mens affecta [illegible] intellectus in [illegible]. Nec [illegible].

distraccio.

Primo dico quod vitanda est mentis distraccio hijs qui [illegible] volunt speculari. Antiqui [illegible] ob veri speculacionem [illegible] et honoribus [illegible] aut [illegible] speculacionem poterant impedire [illegible] studio [illegible] antiquitus [illegible] admitterentur [illegible] et quibus [illegible] ad eos [illegible] in [illegible] ad [illegible] in tribus partibus. Nam in prima parte [illegible] quidam [illegible] et [illegible] ad se [illegible] et [illegible] pertinebant [illegible] vellet [illegible] se [illegible] conferebant [illegible] ad [illegible] ydoneus est [illegible] ad [illegible] accederet.

Capitulum

Cupiditas
Castitas

Lascivus

Ubi iuvenes sedebant puelle que ipsi [illegible] servicio intendebant / que cum viderent iuvenem ipsum quod ad lasciviam intendebant quo ascenderent [illegible] / quod portam illam aperire fuit sortitus. Et vero puelle ulterius ascenderent ad portam [illegible] pateret accessus. Ita quidem predicti abergueliani [illegible] quidam Ytalici cum [illegible] quidam [illegible] / et cum obviagando [illegible] et ulterius [illegible] / quibus se redderent imparcius

Auparacius

progressus [illegible] ulterius imparacius [illegible] [illegible] non [illegible] ydonei / Et vero abergueliani [illegible] [illegible] [illegible] ad [illegible] [illegible] fuit ad ingressus / [illegible] a predictis [illegible] esset [illegible] / Sic ergo patet quod ad veri [illegible] non valet nimia destruccio per [illegible] nimia [illegible] per lasciviam nimia [illegible] per imparacionem [illegible] predicta ab hiis [illegible] qui ultra [illegible] [illegible] non [illegible] multo magis ab illustratis [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / quia [illegible] studium impediunt et [illegible] veritatis [illegible] [illegible] [illegible] est ad singula [illegible] [illegible] non expedit [illegible] [illegible] [illegible] ultra assumere / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] est qui [illegible] [illegible] [illegible] [illegible] quod assumit [illegible] et [illegible] [illegible] ad [illegible] quod assumpsit [illegible] [illegible] non [illegible] [illegible] [illegible] noster [illegible] [illegible] [illegible] [illegible] difficultatem / amplius [illegible] [illegible] [illegible] [illegible] aut forte [illegible] apud [illegible] nostrum [illegible] / [illegible] [illegible] formidare [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] nostrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] assumunt plurima [illegible] formidat [illegible] [illegible] formidare [illegible] [illegible] [illegible] assumere [illegible] [illegible] [illegible] formidare [illegible] [illegible] [illegible] [illegible] aliquis [illegible] [illegible] ydoneus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in ipsum petentes [illegible] [illegible] / [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dominus cardinalis / [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] / Et [illegible] noster ad [illegible] [illegible] cardinalis [illegible] [illegible] indignus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Inde nobis expedit multa negocia assumere quomodocumque
quia non est ad hominis assumere tempus quia [illegible] minus
acceptorum non proficiunt [illegible] a petente propter repetitur
[illegible] est utile quod [illegible] non potest proficere quod accipit
alii [illegible] plus sibi possit [illegible] possent multo
formidare. Et dicit magister Richardus [illegible] ampliando reparari
et [illegible] sibi durior efficitur et minus gratus quod
enim vult [illegible] et [illegible]. Et hec omnia multum
distrahunt tempus contemplacionis et speculacionis veritatis
[illegible] non permittunt. Et istud bene sciebat beatus petrus
in epistola ad beatum Clementem in hec verba. Te quidem
oportet irreprehensibiliter vivere et summo studio niti
ut omnes huius vite occupaciones abicias. Et ideo ne
[illegible] publicus [illegible] de verbo [illegible] studio
[illegible] Te vero oportet ab hiis
studiis [illegible]. Et [illegible]
est [illegible] Clemens [illegible] dei
studiis [illegible] 11 q 1 Te quidem. Et
in [illegible]
et abstineant a negociis [illegible]
et [illegible] speculacioni veritatis [illegible] non permittunt
Ex [illegible] officium negociorum [illegible] non possunt
[illegible] assumere [illegible] et hec negocia [illegible]
[illegible] caritate [illegible] expediunt
[illegible] Magister [illegible]
[illegible] penitus [illegible].

Episcopi occupationes vitent

11 q 1

Te quidem

Secundum [illegible] a speculacione veritatis impedit
nimia affectio. quia nimia affectio
non admittit discretionem in agendis [illegible]
[illegible] vel [illegible] sicut [illegible] hec [illegible]
[illegible] quod [illegible] hec [illegible]
quod ab amico et consanguineo [illegible] a dilecto
vel ab inimico petitur [illegible] impedit
[illegible] iudicium hec [illegible] impedit speculacionem veritatis
quia [illegible] iudicium [illegible] veritatis speculacionem
[illegible] quod affectio [illegible]
[illegible] iudicium 11 q 3 [illegible]. Ergo affectio
nimia impedit a speculacione veritatis [illegible]
[illegible]
[illegible]

Affectio.

na put si epos minus diligant. Attendat et placet
deum ps. cc. dutch. Si mei non fuerint dominati tunc
immaculatus ero. Quinto cum prelati qui sunt de
bonis ecclesie nutriunt aut nobiles vel magis pauperes
propter honorem et datum de patrimonio Christi vel et non
propter utilitatem ecclesie sed magis causa favoris
carnis aut temporis ut forte quum a nobilibus
promoti sunt eorum consanguinei et amici tenentur ad
restitutionem. ff. Ray. de Raptoribus. c. de incitatis
cautus quia eius raptores dicit recepit quam consecratio
rem alienam invito domino et inscienter agunt
in re eis commissa. 12. q. 2. Ubi capitulo sunt
enim [illegible] Furtum est ecclesie fraudare [illegible]
bona ecclesie que pro se pauperibus erogandi et [illegible] parum
quam ad [illegible] pueri [illegible] est [illegible] aliquid
substrahere enim [illegible] crudelitas superat. Et ista
ex radice pullulat quod prelati vix suis [illegible]
suis non committit quia plenarie [illegible] sunt ultimum
[illegible] et [illegible] quod [illegible] res ecclesie plus ledunt
Sed prelati qui in una affectione plurimum deficiunt
[illegible] et [illegible] et consanguineos quorum [illegible]
set p3 89 di. debent et [illegible] plus in una
affectione sunt [illegible] et [illegible] quod
a [illegible] committitur non [illegible] tollitur [illegible]
[illegible] et [illegible] Multa [illegible] cavere debet
[illegible] ne nimia affectio ad propinquos
carnis vel amicos eos [illegible] et eis
impediat a [illegible] veritatis quam [illegible]
facta [illegible] ab aliis in [illegible]

Tercio ut dixi. Turbacio mentis impedit
a [illegible] veritatis. Quia de isto satis
[illegible] scriptum sunt [illegible] quia a bonis
[illegible] aut [illegible] quamplurima [illegible]
que [illegible] [illegible] non sunt [illegible]
[illegible] ampliter [illegible] multum [illegible] non [illegible]
oportunum [illegible] prudencia [illegible]

Turbacio

Circumspeccio, i. maior cautela.

Et quia [illegible] circumspeccio [illegible] et
[illegible] aliquid [illegible]
[illegible] circumspeccio [illegible]

q sit [illegible] Cautela . Caute non ut ad ulteriora
actus et circumstancias sed cum q circumstancia actum
reddit aliquem culpabilem aliquid meritorium sicut dare
Elemosinam dare ex pietate est meritorium ex superbia est
superbia culpa / has circumstancias debet circumspectio ad ulteriora
in genere morum virtus sit scilicet virtuosos vel viciosos
Opponitur huic dicit q circumspectio est cautela virtutum
viciosos actus caute ad virtutes sub figura virtutis
latitantes Et certe qui viciosos actus caute non
ad ulteriora mentis potest per deus reputari quia tam [illegible]
fraus malicia dolus et deceptio invaluerunt in orbe
et [illegible] plus [illegible] q vix est aliquis qui
deceptiones et decepcionem possit evadere / et ideo non
Iura [illegible] et leges [illegible] sicut [illegible]
[illegible] et [illegible] licet omni homini scire [illegible]
[illegible] est [illegible] [illegible] quia sepe
[illegible] in [illegible] et [illegible] in [illegible] [illegible] in actibus
aut [illegible] [illegible] in [illegible] aliquid [illegible] [illegible]
vel [illegible] sed [illegible] circumspectio ut est [illegible] [illegible]
Circumspectio autem ut [illegible] debet ad ulteriora circumstancias
actus per quod potest [illegible] [illegible] viciosos Et
ista circumstancie sunt advertende in [illegible] quia si [illegible]
cum [illegible] sequitur [illegible] sine [illegible] possit
aliqualiter excusari a culpa / Sicut bene excusari
possit si deciperetur in [illegible] vt [illegible] [illegible] [illegible]
esse bonum ad [illegible] [illegible] [illegible] tamen esset malum
[illegible] sunt advertenda in [illegible] que ad [illegible]
[illegible] possit [illegible] et ordinare 2 q / [illegible]
et 30 q [illegible] [illegible] Opponitur cum debet ad ulteriora
[illegible] [illegible] [illegible] circumstancias [illegible] [illegible]
[illegible] sit [illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] . de [illegible] [illegible] [illegible] . Debent [illegible]
[illegible] [illegible] circumspecti esse in omnibus suis actibus . Vt [illegible]
[illegible] de [illegible] [illegible] possit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] nichil fiat quod cum [illegible]
offendat aspectum / [illegible] portet [illegible] [illegible] in suis actibus

[illegible] debet esse [illegible] [illegible]

[illegible] ad [illegible] [illegible] debet
esse [illegible] [illegible] vt [illegible]
[illegible] et [illegible] et [illegible] cum [illegible]
[illegible] sit [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] .

Pastoris preceptis vite tenorem ordinare
aliis ingerere rectitudinem
et ad decimum devocionis ordinem [illegible]

Irreprehensibilem esse ut scribit Apostolus ad Thymotheum 3 c.
et ad Titum 1 c. cum dicit quod oportet episcopum
sine crimine esse. Irreprehensibilis i. non [illegible]
i. [illegible] reprehensionem 27 di. Nec [illegible]
Multo magis [illegible] qui [illegible] statum
clericorum et ordinum oportet irreprehensibilis esse
i. [illegible] reprehensionem non esse [illegible] i. [illegible]
vel [illegible] ipsa reprehensionem [illegible]
[illegible] virginitatis petit [illegible]
[illegible] fuit [illegible] Iste [illegible]
[illegible] singulis [illegible]
et [illegible] Cherubim
qui [illegible] Ezech. [illegible]
[illegible] et ipsa [illegible]
[illegible] et ipsa [illegible] esse.
Et [illegible] Apoc. [illegible]
[illegible] et ipsi [illegible] esse [illegible] quo [illegible]
[illegible] et [illegible]
i. [illegible] et futurum. Et iste [illegible]
non [illegible] est [illegible]
in [illegible]
[illegible]
[illegible] amplius [illegible]
qui [illegible] plura
mala [illegible]
[illegible] plura mala [illegible]
[illegible] prelati
[illegible]
[illegible]
[illegible]
[illegible] amplius
[illegible] abstinere [illegible]
[illegible]
[illegible]
[illegible]
[illegible] habet
[illegible] et
[illegible]

plura operabatur ipsa mentaliter quod et ego credo singularis
meriti existere apud deum qui hic piam imparcialiter
redempcione tot predalizant mendicos qui tunc artis
deficiunt et miserum qui nullus ante prestabant
exemplum bene singulorum ullatenus indiguerunt. Sic eciam
de racione quod poterant in primis destruebant in alio
verba eius tamen bene et digni nulla deberet esse
compassiva vel vituperacionem. Multa solidum non dubia
multa deficientem vel predaleguit que cum dubitur
ind [illegible] nisi ab [illegible] indisperte [illegible] hic [illegible] in tc
prudentis [illegible] et dicit.

Providencia.

Quarta vero species seu pars prudencie est providencia.
Que sic quando describitur: Providencia est
presens noticia futurorum per tractatus eventum.
Et istud recte ad deum eciam pertinet ut [illegible]
[illegible] aliud disponit de eventibus futuris [illegible]
particulis reducatur ad [illegible]. Sic et [illegible] aliquis in magis
[illegible] aliud [illegible] domini sic providere [illegible] [illegible] pri
[illegible] de illo qui sue domus prosper [illegible]
ordinator. Et in hac magna apparet prudencia quia
[illegible] de talibus disponit hominibus cum domus eius
[illegible] noscit disponere et ordinare.

Estimacio [illegible] [illegible] tria [illegible] habent merito
formidare scilicet egestatem, confusionem et
dampnacionem. [illegible] hec tria [illegible] [illegible] sunt
[illegible] assumenda ut [illegible] egestatem [illegible]
de rebus temporalibus, [illegible] confusionem [illegible] de bonis
[illegible] [illegible] [illegible] de personis
[illegible]. Primo ut [illegible] [illegible] [illegible]
[illegible] egestate de bonis temporalibus.

Temporalia

[illegible] duplex, quia [illegible] [illegible] [illegible] Immediate.
immediate [illegible] [illegible] et [illegible] sine [illegible] Mediate.
bonis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in ordine ad virtutem
[illegible] [illegible] [illegible] temporales [illegible] [illegible]
que [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible]

Reverendibiles providencia quedam circa [illegible] dominorum
capituli non erant de temporalibus primo modo preposito inne-
stend[um] sed sufficit ipsum esse dispensatorem. Habebat prepositus
qui de uniuersalibus [illegible] et aliis [illegible] ut
erat plebanus [illegible] disponere et ordinare. Et temporalia
non prepositis [illegible] quod tales episcopi [illegible]
[illegible] quamuis licet dominum [illegible] nec possent
quam ad dominum [illegible] habere [illegible] proprio
[illegible] debent adiuvare quam beneficium eius [illegible]
debent disponere et regere ut [illegible] quam
[illegible] habere potest [illegible] habent. Et duo
quod reverendibiles habere potest [illegible] habent
Certe [illegible] a beneficio non [illegible] quod
beneficio neglecto et cum cura [illegible] habet
Unde [illegible] debent adiuvare dominum capitulum quod hanc
[illegible] et cupidus [illegible] non
[illegible] quam [illegible] quod multis [illegible]
[illegible] et [illegible] multiplicat [illegible]
Nam certe [illegible] collegiis [illegible]
a [illegible] alios [illegible] subiunt
[illegible] cum [illegible] obtinebant propositum
[illegible] clericus et [illegible] ad [illegible]
[illegible] ad [illegible]
[illegible] in multis ecclesiis [illegible]
[illegible] et [illegible] et
[illegible] administrare [illegible]
[illegible] cum [illegible]
[illegible] vel [illegible]

Prepositus

Decanus

[illegible] decanus illius [illegible]
[illegible] et [illegible] ad decanum pertinebat
[illegible] in pluribus ecclesiis est [illegible] decanus
in [illegible] canonicorum sub [illegible]
[illegible] a choro [illegible]
[illegible] decanus [illegible] choro [illegible]
[illegible] officium [illegible]
[illegible] negligentis [illegible]

Scolasticus

[illegible] scolastici officium [illegible]
[illegible] obtinebat [illegible]
scole non [illegible]
[illegible] ad

Scolasticum pertinebat. Et Cantorem Card^l obediebat — Cantor
officium nullum incipiebat in choro sed aliquis inchoat
loco sui quia licet esset Cantor non erat. Illi qui
antiphonas et lectiones incipere tenebantur [illegible]
[illegible] tali Cantore [illegible] [illegible] non [illegible]
Et thezaurarius habebat officium et servabat luminaria — Thezaurarius
lampades, cappas, stolas, casulas [illegible].
Et licet ipse thezaurarius haberet res distinctas
a [illegible] talium [illegible] ad quas pertinebat
de talibus providere totum [illegible] absentissime
erat quia [illegible] [illegible] [illegible] Scolastica Thezaurarium
ac Cantorem. [illegible] [illegible] [illegible] [illegible]
nullum [illegible] erat in choro quia non faciebat
divinum officium quia non erat [illegible] ante [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] ab aliquo Card^l [illegible] negligenter
Ipsi [illegible] pecunias [illegible] Nec [illegible] [illegible]
quinquaginta [illegible] ipsi [illegible] debebant et quales
[illegible] [illegible] officium pauperes clericos et [illegible]
[illegible] [illegible] [illegible] de Scolasticis et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dicti [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Nec est aliquis qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Nec [illegible] [illegible] [illegible] [illegible] Cum [illegible] [illegible] [illegible]
saltem [illegible] grande [illegible] [illegible] [illegible] [illegible] Card^l
omnia [illegible] [illegible] [illegible] [illegible] [illegible] maiorem
Nec [illegible] [illegible] [illegible] [illegible] Card^l [illegible] [illegible] in
talia [illegible] [illegible] [illegible] [illegible] Et [illegible] [illegible]
[illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ille qui [illegible]
ignorat [illegible] [illegible] [illegible] [illegible] [illegible].

et dolore sanatur ad statum meum sepe deduxi [illegible]
Jurgio et verbis contencionis vocatus ab hiis qui tunc
resistebant Sicut hec tua [illegible] in potentibus
[illegible] cum lazarus [illegible] multis et diversis
Constans dei gratia in persona sua [illegible] nunc
attendentes pro [illegible] expresse per [illegible]
[illegible] sine hoc multum [illegible] aut [illegible]
Cum ergo [illegible] persone [illegible]
sit attendans quod [illegible] debet
[illegible] nec deo [illegible] nec [illegible] pro [illegible]
quod [illegible] attendentes quamquam [illegible]
in [illegible] Ne [illegible] sub anno
[illegible] Sed [illegible]
[illegible] Sunt ergo mala et peiora fuit
[illegible]
[illegible]
[illegible] sub [illegible]
[illegible]
[illegible] et ego veni ad
villam quandam magnam ubi pulsatis campanis [illegible]
[illegible] quod [illegible] clericos et laicos ad plateam
[illegible] ad ecclesiam
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible] ad [illegible]
[illegible] qui [illegible] sub
[illegible]
[illegible]
[illegible] villam
[illegible] de [illegible]
[illegible] hac [illegible]
[illegible] in [illegible] quod
[illegible]
Nec [illegible] ad [illegible]
[illegible] Nec [illegible]
[illegible] ad quandam villam [illegible]
[illegible]
[illegible] publice

predicabant et quidquid offerebant presbiteris ac pro mortuis
sunt ac de purgatorio solvebant [illegible] in [illegible]
sequestret. [illegible] tradidit eos custodie carcerali
[illegible] examen [illegible]
in [illegible] et [illegible]
[illegible]
predicta revocare et abiurare voluerant [illegible]
[illegible] episcopus assignavit [illegible]
[illegible] in sua diocesi sub suo sigillo [illegible]
in litteris [illegible] vel [illegible]
[illegible] vel alibi
[illegible]
[illegible] episcopus eos [illegible] abiura-
[illegible] reparationem [illegible] abiuratione
in [illegible] statutos
[illegible] et [illegible] diligenter
[illegible] sigillum [illegible]
sub [illegible] anno [illegible]
litteris [illegible] episcopis [illegible]
[illegible] in pluribus diocesi
[illegible] abibant [illegible]
postquam assignaverant in [illegible] episcopo [illegible]
[illegible] sigilla sub
[illegible]
[illegible] publice [illegible]
[illegible] capitulis [illegible]
Adiutori [illegible] est [illegible]
[illegible] anno [illegible]
est [illegible]
[illegible]
[illegible] iurisdictio [illegible]
[illegible] iudices [illegible] clerici aut [illegible]
[illegible] et
[illegible] ad
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] [illegible]

episcopi ut si quid superstitiosum in eo videtur forte constitutum
magis in eo constitucionem arguere et amovere quam super
dicendi indiscretionem non admittit quam ex animi altitudine
consciencie ipse prelatus hec pro constanti affirmamus
Et sicut dominus meus cardinalis noviter qui fuit ex
Arrendacione fructuum et obvencionum suorum beneficiorum
indivisim apud suos [illegible] et pro certa pecunie arrendavit
Vellet dominus prefatus ut alii essent modis prelati
dominus cardinalis qui nunc beneficia que obtinet
non sine periculo semper neglegentur facile diceret
Non dignus est operarius mercede sua Et dominus cardinalis
pro bono statu utilitate ecclesie laboriosissimam vitam ducit
ut saepe dixisti [illegible] et attinetis electione ad
statum dominus cardinalis continuanda plura notasti
plurimi [illegible] in clericis sunt beneficiis ecclesiasticis non gaudent
Certe temerarie videtur quod [illegible] mercede sua digni
et a beneficiis ecclesiasticis [illegible] excludendi sed
alius [illegible] procedunt eos gaudere beneficiis quorum actu non
observantur. Et ad hoc [illegible] ut
sicut [illegible] aliis [illegible] sustentandi Expedit
[illegible] et singulis ecclesiis [illegible] subveniri
et non [illegible] vel pauci quam plurimi [illegible]
ecclesie sicut alias et [illegible] sustentari
Nam [illegible] apparet quod in una ecclesia [illegible] plures
dominus cardinalis beneficiati et in alia nullus Et [illegible]
cum hec papa ut modo [illegible] inveniri quod [illegible]
facile eius papa subveniri Et si dicatur quod est
pluralitas magis quam [illegible] non est Certe
[illegible] quod [illegible] dicit [illegible] nec
[illegible] quod [illegible] non [illegible]
non tenenda [illegible] modi non sunt [illegible]
ad [illegible] observanciam [illegible] Nec certe
est [illegible] implicita formidanda quare ad dei
laudem et [illegible] ordinantur in pluribus
in ecclesia et diu [illegible] Dominus cardinalis beneficia minime
habere [illegible] beneficia [illegible] et [illegible]
in Alamania beneficia habuerit solum a [illegible]
[illegible] Data in [illegible] quod [illegible] dominus cardinalis
papa [illegible] beneficia [illegible]

cessarit detractiones multe barratrie Nota heresim
peruersitatem cum dicit quod qui vadit plura obtinuit
beneficia in curia qui recedit habebat et habebat
plura beneficia quam longa barratatur sic ipse et opponebat
ultra suam merita ipsum et duos deprecabat et eciam
curia Romana dicebat esse in contemptum et plures
saltem fideles essent sicut dicunt aliqui tamen beneficia
acciperent ut Aquinas dicebat unum aliquid diffusum dicitur
infra plura dicebat per contendere non parum dicitur
qui respicit unum in hoc scedulas etc. dicit de contendere
qui unum respicit in declinando iam unde est ad aliud transeundum

Secundo ad bonum prelatum pertinere videtur ut bonos Familiares
familiares habeat quia certe familiaritas medi
cognoscitur quod sepe est presumptio | presumitur per
statum quod et ipse talis esse putatur | sicut patet 8 di. Clericum
2 q 1 placuit | Et ista cum videat debent complures
ut quod domini sui bene esset patet Exa di. sicut
ubi dicitur cum de re minime de qua
sibi familiarior debet esse cum fideles non est
quod in di. et alium sollicitari
diligenciam | Utrum posset quod presumi quod dum
quod parum sibi curat esse de bono alicui
cum de ipsa familia non esset cura | Respondit quod
dum bonum familiam et honestam et disciplinam
quam talis familia et ad honorem suum.
Et cum mala familia ad suum | Item habet
familiares debent esse moribus ornati
et bonis et debite. Respondit quod
eos Innocencia. Rei scientia. Sufficient parum
diligencia. Et aliquando prelatorum aliqui eos
non essent esset
omnia | Primo innocencia debent habere Innocencia
a | quam se volunt nota
non saltem negligenciam in
pater placuit 2 q 1
Nec refert quod magistrorum quam familiarium
habent | quia
exemplo facere
desistunt 23 q 3 Non potest

2 q 1 Neglegere.
83 di. Error.

Resistere in viciis

Permanere incorruptibus potest permanere qui
corruptus fuerat 23 q. 5 · Cum sumus Resistentia
est eis necessaria in viciis ut si quod absit eis
malum dicatur vel precipiatur quod contra veritatem plus
expedit resistentia quam obediencia / quia si habet
precepto obediens non recedit a peccato sed ob
inobediencia / quia vero est inobediencia magis laudabilis melius inesse
viciis et scelere a peccato 23 q. 7 Non est inobediencia, quia
cum diceret absolvere eum qui consentit 23 q. 3
Ostendit causa quod si superior suo subdito precipit
vel mandat aliquid non est eius mandato obediendum
sed humiliter respondendum / et si superior precipit subditus
appellare / Item si aliqua contra obediencia precepit
promittitur sed magis contra obediencia debitum facere mala
11 q. 3 · Quid ergo · Si dicatur quamquam dominus caveat
corrumpere / Item esse subditus prelatus a quo eis seruicia
recedere / et corrumpere precepit certo modo et forma / Item
quod amplius est aliquando tamen potest esse reparatum
ut aut diu ab intellectu sciencia a longe iusto
redargueretur 2 q. 1 Si autem subditus ymo prima
principia auctoritate vel precepto si sibi fuerit / Sed cum sic
cumulet peccatum alteri et ut ubi deo carpere legibus
humanis statuere aliquis / Cum ergo non est humane legis
ut aliquis in illis auctoritas aucto preparat et cum
Iubilemus de humana Si cum sciencia precedit precepit ex
inhonesta ex amicis non humane leges sed gemina
ceremonias petrarunt precepit / Item debet esse differencia

Differencia in siniros

in finiros Dicit deus qui non vero · i · differencia debet
esse preceptum in sancta vel in indicibus et preciud est
esse ut multum precepit Resistencia in cunctis vero sepe deus
Turbare ut et turbare propter non misera / que si sciens
cum preceptis ad desacrum reducit vero displicent vide
prudens sentiret diligenter debet videre ne misera vel
sancta sibi preceptum statim adimpleat sed differat
cuncta sibi placendo velle et fine quod inducit vero diu
ducat aut infert scientia sibi impedit ve forte alterius
fiat quum sancta precepto alicuius obedit vero quod
perficit non sibi non deo ad honorem / Item et si Michaelis

Theodosii Imperatoris absumpserunt cives Thessalonice
iudicem(?) [illegible] animus [illegible] fuisset. Ob quod [illegible]
Imperator ductore et [illegible] sceleris [illegible] in posterum
ut [illegible] in die decima ab [illegible] differatur
[illegible] que [illegible] differatur Imperator sceleris [illegible] fuisset 1193.
Cum apud Thessalonicam [illegible] videbant familiaris
[illegible] magna [illegible] furore [illegible]
[illegible] repentine [illegible] [illegible]
[illegible] ut [illegible] perturbata [illegible] [illegible]
repentinus et ubi aliquod [illegible] [illegible] a quocumque
familiari [illegible] esset [illegible] [illegible] omnis [illegible]
Cum familiaribus [illegible] expedit pacientia adus
[illegible] [illegible] et [illegible] quare et [illegible] Pacia
[illegible] [illegible] [illegible] et [illegible] [illegible] Nadus
[illegible] magnus [illegible] et [illegible] [illegible]
aliquid [illegible] atque [illegible] occurrendum que
alia [illegible] [illegible] [illegible] [illegible] [illegible]
in unum [illegible] familiaris amplius et [illegible]
[illegible] [illegible] in [illegible] verbis
[illegible] [illegible] que [illegible] debent
ad omnia [illegible] et [illegible] apud [illegible]
[illegible] [illegible] qui [illegible] animo valent
[illegible] familiaris [illegible] [illegible]
[illegible] [illegible] ita et [illegible] [illegible]
[illegible] nulla [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] aut quandoque [illegible] familiaris
[illegible] expedit [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] amplius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
familiar in [illegible] et [illegible]
[illegible] [illegible] familiaritas
homines [illegible] [illegible] offendunt
et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] in [illegible] [illegible]
expedit [illegible] magno [illegible]
[illegible] [illegible] offendit
et [illegible] [illegible] [illegible] [illegible]

sed potius ipsum ad amplius [illegible] commovet et excitat
unde dominus Seneca multum debent attendere aliqui
aliquid in familiarem assumunt ut sit pacificus et
tractabilis et si [illegible] [illegible] et assumpto illo
non debent dominum tollerare quia secreta domini si quis
sciret vel perciperet quia multa loquitur et imparatus
est ultra [illegible] qui est [illegible] ve-
[illegible] secreta revelat. Quibus ex his aut est
verbosus aut est fatuus aut est fraudulentus
imparatus ex quibus sit verbosus et fraudulentus
Prov. 17 vir [illegible] [illegible] [illegible] aut sit
fatuus ibidem 12 fatuus statim [illegible] [illegible]
aut sit fraudulentus [illegible] [illegible] [illegible] fraudu-
lenter revelat archana [illegible] [illegible] [illegible] est [illegible]

diligencia in commissis

archana [illegible] [illegible] [illegible] [illegible] Nota
[illegible] [illegible] familiares domini [illegible] debent [illegible] dilige-
ncia in commissis [illegible] supponendum est [illegible] [illegible]
[illegible] [illegible] quam [illegible] non [illegible] [illegible]
[illegible] diligencia sed magis [illegible] [illegible]
[illegible] cum [illegible] domini est [illegible] et maior
diligencia adhibenda [illegible] cum [illegible] [illegible]
[illegible] respiciunt est in diligencia attendendum [illegible]
quod cum [illegible] diligencia est [illegible]
[illegible] [illegible] [illegible] ut honesto [illegible] [illegible]
[illegible] [illegible] [illegible] domini diligunt [illegible] cum
[illegible] [illegible] domini [illegible] [illegible] vel [illegible] absentes
[illegible] [illegible] [illegible] negligenter in commissis domini sui
non possit [illegible] [illegible] Modus autem [illegible]
[illegible] debitae diligencie in commissis [illegible]
[illegible] [illegible] per [illegible] [illegible] honestum
[illegible] [illegible] [illegible] [illegible] videlicet ut sit
in [illegible] domini sui [illegible] [illegible] [illegible] [illegible]
ut sit [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] honestus ut sit [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ad honestatem [illegible] [illegible] [illegible] [illegible] ut sit
[illegible] [illegible] [illegible] [illegible] ac [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cautus est qui sine regimine prudentis et ad pericula procedens adhibet
remedia oportuna / et ideo quod cautum tenens i. sine respectu
Nam aut caute vult prelatus prudens debet tria facere / debet enim esse in ipso

Camerarius sive praeterita | Et quibus verbis | Mathei 7 · 6 ·
Dispensator sive praesentia | Per istam habilia vivunt caute et
Compositor sive futura | ordinate / debet esse ire p// Cautus

[illegible] habilia [illegible] sive praeterita / debet [illegible] sive eius
[illegible] sive [illegible] / debet in [illegible] moribus et [illegible]
[illegible] ordinate / [illegible] sive [illegible]

Et ergo [illegible] homines in — Consaradue [illegible] / Operum [illegible] / Apostoli [illegible]

Nam qui cupit esse Cautus
habeat [illegible] in [illegible].
habeant [illegible] in [illegible]
Compositorem in [illegible]

De [illegible] Nam cupit esse [illegible] habeat [illegible] in [illegible] — [illegible]
et [illegible] appetat [illegible] altum et officium — Per [illegible]
et [illegible] [illegible] sine [illegible] mixtum [illegible]

Nec alteri [illegible] per [illegible] [illegible] et
Iste est [illegible] columbe et [illegible] / quod [illegible] accipitris
[illegible] in [illegible] / statum ad [illegible] et
[illegible] et [illegible] rapiunt et [illegible]
accipitris [illegible] Cautum [illegible]
[illegible] qui [illegible] accipitur i. [illegible]
[illegible] in [illegible] i. in statu dignitatis et officiorum
per [illegible] tempestatibus et aliorum [illegible]
[illegible] et [illegible] ad [illegible]
[illegible] // Multi [illegible] quod [illegible]
[illegible] alteri [illegible] sine [illegible]
et [illegible] 3 [illegible] / quod
[illegible] Cautus et [illegible].

Lyn ex creatur(e) velocit(ate)

De [illegible] in capit(ul)o [illegible] animal habent [illegible] pigritia
[illegible] operationes [illegible] quos [illegible] in [illegible]
[illegible] venturum [illegible] ut
[illegible] ante [illegible] hac [illegible]
[illegible] pigritia [illegible] et [illegible]
ad [illegible] vellet [illegible]
[illegible] ut [illegible] opus [illegible]

Ho(mines) cauti habent in compositione maturitatem

De 3 [illegible] capit(ul)o [illegible] animal habent compositum sive stultitia
ut sit in moralibus compositionibus maturus et ordinatus
Sicut [illegible] ordinatissime [illegible]
[illegible] quisque magis ordinatissime
maturissime et [illegible] ut [illegible]
[illegible]
I Cor. 14 Omnia honeste et secundum ordinem fiant in vobis

fore patet fuerat et difficile Nec eo quod possibile aut
redderet et inpossibile. Ut fidelis habet hic domi
remanent instead est. Quodquam nec possit abstinere a
malo nisi fuit quod bonum est appendit ut in eius
sic perductis completo et amplius deus fidelibus prestet
per beatificam dignum videri velit. Et sic abstinens
patet ut de deligencia eum dant et ipsa quasi alia
prudencia de negligencia anguntur et multe comburunt
quod eis sic fidelis fuerunt convenient qui deberet
beatifico premia quia et habet apocalypsis 22 9 7
De forma. Etymon utile est hoc quod aliqua indigent
rem aliquid aut fiud apparent et respicit Magna est
adtollenda cautela in electione vel assumpcione talis
bonus. Respondet cum talis bonus esse inlu-
ulterius varium communis fidelium tractandum et plurale
ipse aliquid deus largiri aliqua que scripturam
sunt ad vertendum alium vel etiam aliquem
refrenandum deus in quibus tractandum per iter ad Mineram
Lucem et ad bonum prius est dicta sunt apparent
Talis cum hoc est vita et bonum bonus
quantumque de ea contingit Maxime in eius est seculo
bonum sit consilium non habet largum.

Omnium vero pars prima est spes **Cautio**
deuita qua deberet a vitalis desperatione via
spem virtute per futura. Cave vero velud est. Non
dum quidem ut et ipsa liquidi desperans habitum tamen
in se que in aliis. In se quod desperat non puto qua actum
sunt fuerunt desperatione si in eis affecta non absorbent
eum. Non semper contingit sic bonus operans amor
ut illa optima reputet ad quam afficitur fructus
vel quod amor talis eos estimandus. Pariter modo
semper instead credit et fortuna tam per futura impatet
et veritatem ... desperatione demandat. Sed ideo
hic potest esse declarat a tamen prodest ut ... ipsis
et virtutis decernitur. Ipse in semper talis est
laudabilis. Ita et aliis cautus desperatione eos est
capturum. Nec et ipsa prius per velud asserted eos scripturam
operatur hic salud reputet virtutem. Quia vero dum
similiter talis reputet mensuram quam reputet ...

Cautio

Cautio est prima dotes a vitalis desperatione viam spei virtute per futura

Similiter Ethica

Cautio est prima dotes in destructione vitiorum per virtutem per futura

Nullus enim est tam perfectus qui decipi possit in alio et in scripto hoc respicitur rationabile quod illi comperiunt verum. Nam ego novi nonnullos quos credidi et credo fuisse pro parte in arte medicinae ultimum consecutos quos tamen ut dixi a multis minus bene et invalide actu et medice [illegible] et ipsi propterea sunt capti. Nec in hac me estimo quietavi / quia et ego aliquando [illegible] propter [illegible] si fuissem [illegible] utique me [illegible] et [illegible] infamia quasi non fuissem qui [illegible] fecit aut [illegible] partem [illegible] in [illegible] / [illegible] habuisset [illegible] ut assererimus et [illegible] regimine non [illegible] [illegible] [illegible] [illegible] postponendum. Vel saltem [illegible] mala minus [illegible] eligendo [illegible] ad [illegible] sicut [illegible] / [illegible] 13 [illegible] Duo mala [illegible] [illegible] ingerunt et [illegible] [illegible] [illegible] [illegible] parsimonia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in quibus omnibus [illegible] est verum et maxime [illegible] [illegible] quia [illegible] [illegible] religiosos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] status [illegible]

Docilitas

Sexta pars et ultima [illegible] sive species prudentie est **Docilitas** que est [illegible] [illegible] [illegible] [illegible] aut [illegible] et est virtus [illegible] [illegible] inclinando ad doctrinam [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] est et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] et [illegible] / [illegible] ut [illegible] [illegible] [illegible] ut quos [illegible] aliud et informent [illegible] [illegible] [illegible] / quia [illegible] [illegible] [illegible] [illegible] | 64 | [illegible] et [illegible] [illegible] [illegible] Sed est [illegible] [illegible] [illegible] [illegible] Nam primo [illegible] studio et lectione / doctrine et informationi [illegible] et [illegible] [illegible] [illegible] ad studium sive lectionem [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 13° [illegible] [illegible] [illegible] studium vel [illegible]

Lectio

Primo addiscat quis Studio sive Lectione

Nam primo est notandum quod dominus cardinalis in illo libro
similiter debet et legere ex quibus promovendus examinare
habet et probare. Examinari enim debet [illegible]
dominus cardinalis cum multis scienter. Et in circa relatoris
examinatus promoveri consuevit aut repelli. Si autem
dominus cardinalis illa in quibus promovendus est examinandus ignorat
et per que ipse promoveri indignum aut ignarum [illegible]
[illegible] non solum in memoria et [illegible]
[illegible] promovendus [illegible] in promovendo [illegible]
[illegible] cardinalis promovendus [illegible]
[illegible] in quibus promovendus est
[illegible] 38. di. Omnes
examinandus [illegible]
[illegible] quibus ad [illegible]
promovendus est [illegible]
[illegible] qui [illegible] momento
[illegible] Metropolitanus
[illegible]
[illegible] respondere
[illegible] Metropolitanum [illegible] cardinalis
[illegible] a domino cardinali [illegible]
habent legere. Nec enim Iustinianum [illegible]
[illegible] legere
coram cardinali. Et [illegible] canones et
[illegible] libros
et [illegible] examinandus est
promovendus. Nec oportet [illegible] Memoriter
[illegible] singulos [illegible] libros [illegible]
ut sciat [illegible] in libris [illegible]
[illegible] intellectualiter [illegible] non solum [illegible]
[illegible] et [illegible]
[illegible] Apparet [illegible]
[illegible] cardinalis [illegible]
[illegible] 4
[illegible]
[illegible] 38 di.
[illegible]
[illegible] Metropoli
[illegible] cardinali [illegible]

Episcopi debent secum habere viros litteratos et ydoneos

comparando minus [illegible] studio [illegible]
nec potest intendi | habere viros litteratos et ydoneos
ad consulendum de singulis [illegible] apud se habere | Item
in sacra scriptura fuerint eruditi | et canonici nec non [illegible]
Sed circa [illegible] quibus Magistri
ordinarie [illegible] in scolis Anglie vidi et audivi
per [illegible] [illegible] et
[illegible] singuli [illegible] habent [illegible] in mensa sua
[illegible] Magistros | Et [illegible]
in Biblia coram eo quod nec [illegible] statim
dicebant Magistri quid est [illegible] textus
et ille [illegible] in mensa [illegible]
[illegible] apparent [illegible] | [illegible]
[illegible] ad aliud [illegible] legebant. Magistri
[illegible] antequam [illegible]
legebant duo capitula Biblie | Et ubi [illegible] debebant
[illegible] Magistri [illegible] | Et postea [illegible] duo
legebant [illegible] singulis diebus super capitula audita
[illegible] in mensa sua | Habent in
[illegible] in singulis
diebus super [illegible]
fuit longa [illegible] textu legendo [illegible]
Sed cum [illegible] ad legendum sacram
scripturam et canones cum suis postillis et scripture
apparatibus et glosis | Et [illegible]
[illegible]
postillas scripture apparatus et glosas debent studere
[illegible] hora [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
legere unum [illegible] libri et [illegible] alium librum
[illegible] et disputare.
Ipse [illegible]
[illegible]
et [illegible] excepto [illegible]
[illegible] officio
[illegible]

[illegible]
logen[illegible]
Vnd[illegible]
pend[illegible]
Z [illegible]
Z [illegible]
[illegible]
[illegible]
und [illegible]
[illegible]
[illegible]
a [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Z [illegible]

75

Inter actu(m) [illegible] q(ui)a et [illegible] dicitur [illegible]
[illegible] [illegible] in [illegible]

Quo.

S[e]c(un)do est not(andum) q(uod) [illegible] [illegible]
[illegible] [illegible] et canonu(m) [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] et in [illegible] [illegible]
[illegible] [illegible] 28 di. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] canonu(m)
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] in canonib(us) [illegible] legislator [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] a [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
a Salomone [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] canonu(m) est [illegible]
in [illegible] in [illegible] [illegible] [illegible] in [illegible]
in [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] Martini [illegible] [illegible] et [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] 28 di. [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ff. 170.
[illegible] [illegible] [illegible] [illegible] [illegible] canonu(m)
[illegible] est [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible]
[illegible] est [illegible] [illegible] 28 di. [illegible]

Itm est Noud

Finis.

Tercium est notandum de fine studii. Ubi notandum quod quintuplex
finis studio deputatur. Nam aliqui scire desiderant ut sciant hic finis est superbia
Aliqui student ut sciantur et hic finis est vana gloria
Aliqui student ut lucrentur et hic finis est avaricia
Aliqui student ut edificentur et hic finis est prudencia
Aliqui student ut edificent et hic finis est caritas
Studium ergo devotum per caritatem debet hos duos ultimos
fines videlicet ut edificent et edificentur. Tunc enim — Edificacio
edificatur quando lectio studium et tota occupacio ipsorum
inter [illegible] quod per studia tua dilectio dei et proximi crescit
cum totum studium ipsorum est intencio [illegible] per
aliqua facienda negligant sed ut facienda agnoscant
sed ut non facienda evitent. Ad hoc enim tota [illegible]
[illegible] et [illegible] in [illegible] caritas [illegible] debet
studium et lectionem ordinare. Testante beato Ambrosio
super Lucam et [illegible] de [illegible]. Cum enim studium devotum per
caritatem cepit ad appetitum vanitatis ut qualis sit
videri aut saltem per quandam ostentacionem et
apparenciam se [illegible] [illegible] implementum
iam [illegible] displicendo deo non habent sicut [illegible]
studium et lectionem ad finem edificacionis aut emendacionis
[illegible] minime ordinata, sed magis carnalibus ac mundanis
affectionibus immersa. Unde enim [illegible] super [illegible]
[illegible] sic loquitur. Quia ideo in [illegible] ea
[illegible] [illegible] sunt contemplata ut per hec quod
intelligit accipiat ad questiones [illegible] sicut
[illegible] querere [illegible] [illegible] appetit sed doctus
videri. Iste in [illegible] [illegible] sua [illegible] et super non
[illegible] id est ad contemplacionem [illegible] et dulcedinis
non attingit. [illegible] [illegible] [illegible] [illegible]
[illegible] iste debet studii nostri ordo [illegible] [illegible]
hec [illegible] [illegible] [illegible] [illegible] nostra
[illegible] [illegible] mala que [illegible] [illegible] ne
alia [illegible]. Et [illegible] iam quod magno [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] per verba dei
que intelligimus ad [illegible] quod alios [illegible] [illegible]
[illegible] sed quod studio aut lectione [illegible] [illegible]
[illegible] distinguimus [illegible] ac [illegible] [illegible]
de [illegible] quibus edificari possimus non [illegible] [illegible] [illegible]

Loquitur enim beatus Gregorius in registro in hec verba: Quamvis
prelatis edificationi multum lucra sunt dulcia scripturarum
pabula. Ergo assiduitate sacre lectionis multum utique
clarum et docti sunt. Edificare enim ipsa cum studio
et lectione sacrarum scripturarum per hec [illegible] animum vestra
non permittit. Hortatur enim beatus Ieronimus ad Rusticum
monachum: Ama scientiam scripturarum et carnis vicia non amabis.
[illegible] Regum [illegible] est [illegible]
et beatus [illegible] enim Ambrosius [illegible] super
epistolam ad Colossenses [illegible] Omnis [illegible] super [illegible]
aut divine [illegible] in eo est qui est caput eorum
et auctor. Ut qui hunc novit nichil ultra querat
quia hic est perfecta virtus et sapiencia. Quicquid alibi
queritur hic perfecte invenitur. Et [illegible] Christum et ipsum
novit thezauros sapientie invenit. Quia illud novit
quod latebat est [illegible] legimus. Hoc autem utile
est quod ad edificationem [illegible] est [illegible]
Hortatur apostolus 1 Cor 2: Non iudicavi me scire
aliquid inter vos nisi Ihesum Christum et hunc crucifixum.
Illud autem est scire Ihesum [illegible] fugere carnis vicia
[illegible] amore bonum [illegible] [illegible]
Ipsa enim [illegible] docet et ostendit. Si enim [illegible]
[illegible] hec custodimus [illegible] non custodiat [illegible]
[illegible] dulcis [illegible] Nam enim [illegible] legere
scripturas [illegible] Circa [illegible] vel doctorum dicta
et scripta [illegible] [illegible] legere
.libro 1. Ieronimus super Micheam [illegible] continet [illegible]
[illegible] scripturis [illegible] Tunc
enim scripture [illegible] loquentis [illegible] quod legitur [illegible]
Unde et beatus Augustinus [illegible] in quodam sermone: Multos
[illegible] negligentes [illegible] iusticie et [illegible] sapientie
[illegible] scripturis [illegible] non posset [illegible]
[illegible] quod [illegible] quod negligunt
Fecit [illegible] sapientie [illegible] iusticie
[illegible] Sap 1: Sapientiam et
disciplinam [illegible] [illegible]

Ulterius dico quod non solum studendum est propter edificacionem — *Edificatio*
sed eciam proximi / quod est opus caritatis / quia vita doctoris — *proximi*
est actiua iusticie . i. debiti est / sicut et doctrina
est / Unde cum sint iudices in negociis magnis
et arduis / in quibus si eorum non appareat iusticia
non edificarent proximos / sed destruerent / Non solum
sibi sed et aliis vita eorum debet proficere debet
esse magis proficiens / Et eo maiore quo eorum
status est maior et honorabilior / quod non alii
videbunt digne edificari in ipsis / Si vero quis
vult in eis arte nullum posset nisi solum esse
antiquo lapsus / nimis est in sensu conferre posset
autem aliorum. Sanctus Jacobus Non bonum studium quod
dicit Jeronimus / sacra doctrina et diuinas leges non ad
vanam gloriam vel mundanam apparenciam / sed ad de-
lendum et suorum et proximorum edificacionem / Cum dicit
Jeronimus eorum studio pertinet et litteratura pariter sit tractanda
tum quantitas / tum pena / tum mores / tum per-
sona / tum sermo / sicut negocii qualitas hoc exigit
et admittit / Per dicitur propter tales suppositiones
ut predicte suppositiones et pertinentes legis tractatu aliqui
cuiusque divinitate inexperientiam / Sicut si videntur ab
aliis ecce per tales edificare ad laudem et alius
veniat ad eandem / Sicut ille sit in dignitate
ministerium constitutum sicut contrarium pro statu in de
Sancti Bernardi De consideracione ad Eugenium papam capitulo ... ubi
conformes et quod continetur etc. et alii ubi Sancti
Bernardi et in eis est studendum et legendum / Certa vero
sunt observanda et adimplenda sicut ut proximi — *Doctor*
edificarent et perpetuo /

Secundo dico quod hoc addiscat doctorem et informatorem
et proprium tamen concedit dicit Cassiodorus / ut quibus
habeat viam sed aliquis in quo sufficiens conferat super
hiis que student Aliqui enim sunt qui in suo ingenio
confidentes singula per se sine doctore et informatore
vellent scire / Sed certe ullius homo [illegible] ingenium tantum est
quin alterius ingenium sit supplendum quodlibet ingenium per se

Secundo addiscat quis doctorem sive informatorem

scriptura procedat. Sed videat unus quisque hec et litteram
omnia que ipse sibi scire voluit cum alio plus videbit
festinus enim unus monet unum dolum quod decem
sapientes solvere non possent / Audiat ergo dubius
studiosus lectiones vel lectionis / sic in prandio depo-
nere sola de studendo per duas horas aptabit
similiter si scire non possit post actuparationes omnes
... quia forte vires corporis non suffecerunt ad
tot comparationes et reparationes studiosas / quia
deo minime surgunt et heret logice prime misse
audiunt in compositorum perdunt summe in negotiis
seculorum utriusque cum reparatione huius singulas
et post ingressum ad hospitium suum semper audita
reducuntur ad memoriam que superdum aliorum
esset generalis / Ita quod post hec lectionis audire
non valent / sillicet gerunt cum suis doctoribus
et inquirunt de dubiis textum per legendo
quibus est expressum et eorum responsionibus audita
praesumitur per parvum breve tempus illa perlege
et intellige / Sic multa informationes perdunt
eis ex ipso ingenio sufficiente tempore
ipsos intelligunt et solutionibus doctorum amplius cum
alios textus invenire non oportet. Si autem
doctorum plura et ipsius ingenium non suffecerit ad
dubia intelligenda sive eis circumdanda vel si
forte ex ipso ingenio aliqua dubia inveniunt
cum textu et a suis doctoribus non certa
vel multa / advertere multo doctius et de
dubiis valuit multo dumtaxat ut supple quod fuit
depressum. Item. In conferendo autem sive disputando
attendendum est illud quod dicit Ihesus in Thimotheo sic loquens
In disputationes tolle contentionem tolle pertinaciam
... de superfluitate. Vide etiam veritatem non
... disputare. Disputare autem non superare ...
... diligere audire quam dicere. Plus conpellere
cum lacrim. Et sicut fit mos apud aliquos
doctos post prandium disputare quorum aliquem ... est ... quia
quia repatio ipsum digestionem impedit et caput attendit
et tamen hoc movet ad verba que possunt fortium minus

expedit et maiores turbaciones esse creatas quae omnia
repugnant virtuti et studio volenti / quia civitas magis
videntur fugere et sine scandalo esse possunt plus valet post
prandium ad solacium [illegible] cum paucis familiaribus secrete et
ibidem audire fistulam vel psalterium aut cytharam
aut aliud instrumentum dulcisonum in sonoris / talis enim
armonia et concordia sonorum multum reducit et recreat
spiritus vitales spiritus quia ad naturam [illegible] et spiritus vero
reddit promptiores / quia ipsos spiritus congregat in organo
fantastico et adimit ex dulcedine armonie / et sic
quando ex tali armonia dulci melancolicus et
flegmaticus movetur ad [illegible] colericus et sanguineus
ad leticiam immoderatam / [illegible] tamen motus fuit
audientis. Istud est planum / quia ipsorum auditus in capite
fit organo fantastico ex utroque ultimo ex predicta dulcedine
sonorum recreantur et refoventur / Cavendum tamen diligenter
[illegible] instrumentum in audiendo / quod nullus communis
nimis vel tota familia [illegible] sed pro aliis familiaribus
singulariter / Valde enim est [illegible] [illegible] sunt
[illegible] [illegible] habeant organum aut [illegible]
[illegible] quae [illegible] sunt submota / et [illegible]
[illegible] solum [illegible] in [illegible] / vel [illegible]
ipse solum audiebat in camera / [illegible] tamen [illegible]
aut [illegible] [illegible] in [illegible] / [illegible] disputacio
non valet plenus venter cibo vel vino / sed audire
doctor [illegible] sobrios / Et ideo semper singulis [illegible].
Cavendum tamen est ne plures audiant lectiones [illegible]
[illegible] capere possit / [illegible] ex [illegible]
[illegible] [illegible] est negligencius opponere doctori
iuxta illud [illegible] [illegible] et [illegible]
Caveat tamen de tumultu et contencione / quia hec
non [illegible] [illegible] [illegible] in [illegible]
Sic tamen in aliis [illegible] disputacio fuit clamorosa
[illegible] et tumultu propter [illegible] aut [illegible] [illegible]
ad [illegible]. [illegible] [illegible] ex [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] Secundo
tamen est magistri et doctoris [illegible] sed in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] inquirere
quam inquirendo sit [illegible] et intelligendo [illegible] enim [illegible]
[illegible] [illegible] ipse [illegible] [illegible] [illegible] [illegible] a [illegible]

nec dum amicus patris esset dicere quod posset dedi
scandalum ut[illegible] viii. 24 q. 3. Si habes
haberet [illegible] dum card[inales] dictam quod audiat
et aquo addiscat cum [illegible] d[illegible]
sit primus [illegible] et [illegible] que in prologo. Hoc est
[illegible] dum ad [illegible] quam non habent
[illegible] discipulos. [illegible] dum card[inales]
[illegible] magister discipulos et doctores. Et [illegible]
[illegible] debet esse doctores et [illegible] [illegible]
[illegible] in [illegible]. 21 di. [illegible]
[illegible] est tempus loquendi et tempus tacendi [illegible] 3
et [illegible] [illegible] audiverunt doctores et post ea
[illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] et doctorum et hoc
[illegible] 36 di. [illegible]. Et quibus patet
debet [illegible] et audire doctores. [illegible]
et [illegible] card[inales] ad [illegible] alios sunt obligati
quia [illegible] est quod [illegible] card[inales] [illegible] eorum [illegible]
[illegible] episcopi [illegible] [illegible]
et ad [illegible] hos ordines [illegible] alios [illegible] et
[illegible]. [illegible] episcopi officium hoc requirit sicut
patet 23 di. [illegible] et 88 di. [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] et quod [illegible] [illegible] [illegible]
et [illegible] 11 q. 1. [illegible] ad [illegible]
[illegible] presbiteros [illegible] [illegible]
patet 93 di. [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
ut patet [illegible] et ho. [illegible] [illegible]. Et
[illegible] ordinem presbiteri in [illegible]
in [illegible] 68 di. [illegible]
[illegible] et [illegible] [illegible] et [illegible]
et doctorum et [illegible] 93 di. [illegible]
[illegible] dyaconus [illegible] [illegible] patet
93. dyaconi. [illegible] ad [illegible] [illegible]
et [illegible] 27 di. [illegible] [illegible] hoc [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] suos dyaconos [illegible] aliquid [illegible]

Epi[scopi] ad [illegible] sunt obligati

Epi[scopi].

Presbiteri

Dyaconi

Item in pr(incipi)o Mor(alium). Ad diuina capescenda magis oracio quam disputacio
proficit [illegible] dum [illegible] sepe mentem [illegible] nos [illegible]
[illegible] possum [illegible] et degens [illegible] ipsa [illegible]
est [illegible] labore [illegible] ut [illegible]

et subditis suis monita salutis impendere, que nullatenus
modo possunt eciam cum ipsi consequantur. Sed a religiosis
subditorum si non comparantur que monita salutis impendant
certe hec auctoritate et dispensacione legislatoris vicarij
Christi [illegible] in studio [illegible] non solum sanctis [illegible]
aut [illegible] dictis [illegible] et [illegible]
salubriter consequantur. Et summe magis sollicite
maiori labore. Magna utilitate, que sunt generaliter
sine tali [illegible] et particulariter proficit [illegible]
quia eos de [illegible] tempore est [illegible]
predicatoribus [illegible] clericis [illegible]
[illegible] ut corpus in studio suppleant quia per eos
religiosi [illegible] et apostolis [illegible] et
euangelizatoribus Christi in Nouo Testamento [illegible] multi
[illegible] est .16. q. 1. Apostolicis
Multo magis illis tenentur subuenire qui corpus [illegible]
suppleant. Maxime quia in spiritualibus [illegible] Et
certe plus aliis predicatoribus, qui sunt [illegible]
in claustra aut [illegible], quia in aliis quam hijs [illegible]
plus ad diuinum [illegible] obligantur. Sed hec [illegible] habent
[illegible] ordinarij

.8. Circa et ultra dicta [illegible] has addiscat deuotam oracionem
[illegible] studio [illegible] pte. 7. Sed dicit
Studens in sacra doctrina non consideret in [illegible]
ingenij de subtilitate [illegible] de [illegible] studij
sed consideret de [illegible] 7 [illegible] 7
humilitate cordis [illegible] a [illegible]
7 [illegible] Et [illegible]

Deuota oracio

[illegible]
[illegible]

.8. [illegible] in [illegible] fallere [illegible]
[illegible] intelligere [illegible]
quod [illegible] hanc [illegible]
[illegible] sed [illegible] sed [illegible]
sed [illegible] in [illegible]
[illegible] 1 c 2. Et [illegible]
1 deuotus [illegible] Beatus [illegible] Thomas de Aquino [illegible]
est [illegible] plus [illegible] quam studio, quia [illegible]
[illegible] .di. 9. [illegible] Et [illegible] hec [illegible]
[illegible] qui [illegible] de [illegible]

Non [illegible]
[illegible]
sine [illegible] 7
[illegible]
[illegible]
[illegible]
[illegible]
Tale

Circa addiscat homo deuota oracione :-

Ostenso igitur est de prudencia que directiva est virtutum moralium
consequenter agendum est de temperancia que post
prudenciam inter ceteras cardinales [illegible]
obtinet locum quia per temperanciam homo [illegible]
efficitur per fortitudinem autem et iusticiam [illegible]
[illegible] Temperanciam autem [illegible] magnum a
[illegible] de temperancia [illegible] Seneca dicit
[illegible] Multum enim
[illegible]
[illegible] Tullius in
[illegible] Temperancia est dominus
in libidinem atque alios non rectos animi impetus
firma et moderata dominacio [illegible] per libidinem [illegible]
[illegible] delectaciones [illegible] per alios animi impetus
non rectos [illegible]
Et secundum [illegible] dicta descripcio Tullii [illegible]
[illegible] temperancia [illegible] est [illegible]
modestia [illegible] delectacionem [illegible]
refrenacionem et a moderatam abstinenciam et quia circa
delectaciones est in aliquo [illegible] virtutis [illegible]
quia delectacio est secundum [illegible] Aristotiles vero [illegible]
[illegible] est [illegible] et delectaciones [illegible]
[illegible] non [illegible]
de [illegible] et [illegible] delectacionem moderantur [illegible]
ad quod est [illegible] delectaciones que sunt [illegible] gustum et tactum
[illegible] quia [illegible] que sunt secundum gustum ut gustus
[illegible] distinguuntur [illegible] in cibis et potibus [illegible]
[illegible] in venereis. Gustus [illegible]
[illegible] delectacio [illegible]
in re [illegible] et [illegible] in re gustata. [illegible]
[illegible] delectacionem que est secundum gustum [illegible] est in cibis
et potibus et hanc delectacionem [illegible] et [illegible] que
est secundum tactum in venereis [illegible]
delectaciones vero que sunt [illegible] et [illegible]
[illegible] delectaciones
secundum gustum et tactum. Et [illegible] quia per gustum
[illegible] et [illegible] et tactum
[illegible] et quia [illegible]
[illegible]
delectacionem [illegible]
et potissime [illegible] quia delectaciones que sunt in gustu et tactu
sunt valde fortes [illegible] et [illegible]
delectaciones [illegible] aliis [illegible]
ab aliis [illegible] delectacionem et temperancia in [illegible]
[illegible]

Sobrietas.

Hic consequenter videndum quod nomen Sobrietatis aliquando
accipitur pro sola temperantia potus, patet Eccl. 31
Equa vita hominibus vinum in sobrietate si bibas illud
moderate eris sobrius. Alio modo sobrietas accipitur prout
est temperantia utriusque tam cibi quam potus [illegible]

[illegible]

Materia

[illegible]

Signa

[illegible]

Exempla

[illegible]

Cautela

[illegible]

Quintus est utilitas sobrietatem suadet / quia in omni creatura
est productus vel inventus quod non suggeritur illa creatura
quo naturaliter agit. Omnis equus saturatus ad alium
instinctum non plus comedit nec bibit / et omnis res
naturaliter ad aliquid inclinata illud nisi sibi necessarium non
presumit. [illegible] Quare in necessariis non extranee dispo
sitis / Solus homo qui ultra naturalem inclinationem habet
liberum arbitrium necessarium excedit ubi nec esurit nec
sitit. Unde [illegible] naturales motus scribit ipse dominus [illegible]
pulcra et abierunt duo simul. Quia est et alia
animalia se sobrie quod dum [illegible] necessitatis prout non
excedunt quoquomodo / Sed quia semper homines [illegible] et sepe
iuvenes fatigantur et vexantur cum idem necessarium [illegible]
ut excedit. Est ergo attendendum quod sicut in vitiis et peccatis
sobrietatem / quia [illegible] haud multa bona parit
eius opposita inducunt multa mala. Item ipsa sobrietas
conservat hominis sanitatem / Dicit Hugo quod sobrietas conservat
vite diuturnitatem / hominis sanitatem. Ecclesiastici 31
commoditatem / Sanitas est anime et corporis
honestatem / sobrius potus. Et Crisostomus
spiritualitatem et / super epistolam ad Hebreos sicut
maturitatem
1 Sanitas
sic salubris / [illegible] sit [illegible] anime operatur [illegible] sit
egritudine fugat / sicut medicina [illegible] / Et alibi
[illegible] humoribus et [illegible] morbis laborantes
abstinentia et sobrietate sunt [illegible] [illegible] in [illegible]
2 Vite diuturnitas. Ecclesiastici 37 Qui autem
abstinens est adiciet vitam / Item valet ad iocunditatem 3 Iocunditas
Ecclesiastici 31 Exultatio anime et corporis vinum moderate
potatum / Et alibi [illegible] in [illegible] Si autem hec
quid licet abstinentia nisi in spe hac quod delectat
[illegible] / Ideo sobrium delectabile [illegible] dormiendo et
vigilando. Ecclesiastici 31 [illegible] sanitatis in [illegible]
[illegible] / Et illud [illegible] non [illegible] delectabiliter / Ideo sobrius
[illegible] comedere dum [illegible] et [illegible] panis et aqua
delectabiliter [illegible] Unde Iohannes Crisostomus dicit
quod qui in deliciis et [illegible] [illegible] / [illegible]
[illegible] corpus et anima [illegible] [illegible]
infirmitatibus repleta quibus ad [illegible] malorum [illegible]
[illegible] et in [illegible] [illegible] accedit / et non [illegible]
[illegible] in [illegible] et [illegible] / [illegible] [illegible]
et [illegible] et [illegible] / Item [illegible] hec [illegible]
et [illegible] dicit qui [illegible] nomine quod sit [illegible] et

voluptas que a philosophis sic diffinitur Voluptas est cum
quedam sensus desideriis fruitur Illa vero sine desideriis
nec est vel gratitudo nec sunt vel sacietas post desiderium
fuerit est que quodam ingrata sine dubio cum voluptas
in eis sit et iocunditas perit. Seneca [illegible] quis
qui fastidio purgetur quibus omnis suavis et lauti cibi
appetunt horrori usque eis sit quod voluptati
Sicut enim per sacietatem cupiditas sunt extincte sic
et voluptas et iocunditas pereunt. Quia nichil tam
ciborum genus quod desideriis egeant satisfaciunt voluptati
[illegible] et quod sacietas [illegible] [illegible] [illegible]
Quarto valet ad honestatem quod ultimum in racionis libertate consistit. Honestas
Sicut enim deceus est homini si sit bestialis
et immundus Ita est honestum seu honorificum si sit
rationabilis et mundus. Sed sobrietas ornata est
munde vivit et [illegible] ad [illegible] de [illegible]
Sed inordinatis [illegible] sobrietas [illegible]
Sobrietas enim [illegible] abhominabilis [illegible]
[illegible] in [illegible] Estimans enim unus libet si
[illegible] [illegible] [illegible] [illegible]
eius [illegible] et [illegible] absorbet et ipsum ut brutum [illegible]
[illegible] [illegible] quia [illegible] [illegible] [illegible]
et per [illegible] honestatem [illegible] per [illegible] Quinto valet ad Sensualitas
intelligenciam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intelligentiam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] venter [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Sexto valet
ad humanitatem quia venter [illegible] et [illegible] Vmanitas
sobrietas [illegible] [illegible] [illegible] [illegible]
et sobrietas et vigilia [illegible] [illegible] vigiliam
[illegible] et sobrietatem [illegible] [illegible] sobrietatem [illegible] et
vigilate [illegible] [illegible] [illegible] [illegible]
[illegible] sobrietas est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sit [illegible] et [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]

et observare que
ad fructum
ipsius seculi
etiam
ad pertinent
et inducere
ipse illi
debent diligere
et

quia dimissa hoc melius diligere certa sunt esse sancte conscientie
sue contemptorem sunt etc. Ipsi enim diligunt melius
ab hiis qui per ea se oblivioni tradunt alium
non ea pertinent. Illud etiam magis debent diligere et
observare que ad fructum eorum pertinent et utiliter
sumere. Ille enim magis tenetur eam habere qui aliquos
ad eam trahendo et hortando verbo et exemplo tenetur
inducere et promovere sicut prelati. quales sunt tua et
nostra etc. quia per alios debet magis servire
deum quia per alios tenetur magis constanter magis per ...
magis [illegible] deum quia tu sunt sobrie observari
non possit. Debent ergo esse magis sobrii secularibus
in suspiciendo tam celeriter quam [illegible] Ro. 12 Sed
plus sapere quam oportet sapere sed sapere ad sobrietatem
in [illegible] ad [illegible] et [illegible]
et [illegible] sobrie et iuste et pie
[illegible] in hoc seculo. In [illegible]
In [illegible] in [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] esse. [illegible]
sine [illegible] [illegible] [illegible] [illegible]
[illegible] quia ipsi [illegible] non possunt. [illegible]
[illegible] [illegible] [illegible] dist. 37 [illegible]
[illegible] de vita et honestate cle. [illegible]

Et si enim sobrietas ut [illegible] [illegible] ab omnibus
[illegible] observari [illegible] [illegible] a [illegible] [illegible] quorum
vita et actus [illegible] sit [illegible] [illegible] exemplum
[illegible] [illegible] [illegible] sit [illegible] esse non [illegible]
[illegible] [illegible] [illegible] [illegible] sed si [illegible] alios est
[illegible] Iustitia est [illegible] regularia est [illegible]
[illegible] et [illegible] Multo magis deus [illegible]
[illegible] [illegible] est [illegible] [illegible] quorum status
ad [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] cum dicitur est status [illegible] [illegible]
qui ad [illegible] [illegible] [illegible] [illegible]
sunt [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible]
vita [illegible] [illegible] [illegible] magna [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] missam [illegible] [illegible] [illegible] studio
[illegible] [illegible] [illegible] ergo non
essent sobrii quod [illegible] possent [illegible]

Iustitia

ad luxuriam [illegible] sed luxuriam [illegible] sed luxuriam [illegible]
[illegible] nesciunt [illegible] 32 di vinolentia
[illegible] monster templi [illegible] vinum et [illegible]
[illegible] corda [illegible] ut [illegible]
[illegible] capitulo [illegible] et ebrietas [illegible]
luxuria in morti [illegible] qui [illegible] ad
[illegible] Item [illegible]
[illegible] quod [illegible] corporis vigilancia — Vigilancia
[illegible] contra [illegible]
[illegible]
que [illegible] digestionem [illegible]
[illegible] templa [illegible] gutture
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 38 di [illegible]
[illegible]
[illegible]
[illegible] — Mundicia
[illegible] corporis mundicia [illegible]
[illegible]
[illegible] 37 [illegible]
[illegible] 37 [illegible]
[illegible]
[illegible] venter
[illegible] et ebrietas [illegible] et libidinis
[illegible] capitulo

Hinc contraxerunt stolidi fetores anhelitus pruritus
pudibundos capillorum multiplices et omnis corporis prurit
dum diu sit inebriatus quam Jeronimus [illegible]
passus sit [illegible] partium ·Jer· 9· 1· Damasc[enus] ipse
[illegible] in Epistola ad presbiteros et dyaconos sub
[illegible] [illegible] sub dei [illegible] quam hic sit
[illegible] [illegible] [illegible] et accipiat [illegible]
[illegible] [illegible] [illegible] sub [illegible] Dis 37. Epis
[illegible] q[uod] sub iste [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] magis est detestabile in Epistola presbiteri
et dyaconi [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] sit [illegible] [illegible] ac in [illegible] [illegible]
[illegible] quam [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible] [illegible]
Ro· 8· Et Eccl· 3a [illegible] [illegible] [illegible] nullo obviet
qui cum [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] habens
[illegible] [illegible] [illegible] Mudicam et [illegible] pallens
[illegible] [illegible] [illegible] [illegible] [illegible] Ethis
Nichil sic [illegible] sit sicut [illegible] [illegible] [illegible]
aut [illegible] sit in [illegible] [illegible] in [illegible]
[illegible] [illegible] et [illegible] [illegible] Nichil sic
[illegible] [illegible] sic [illegible] [illegible] [illegible] et [illegible]
sic [illegible] [illegible] sicut [illegible] [illegible] &
· q· 7· Nichil· [illegible] [illegible] sit [illegible] [illegible]
[illegible] [illegible] [illegible] status hac [illegible] sit est status
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Absolutus
[illegible] a cura [illegible] absolutus a [illegible]
absolutus a [illegible] absolutus a [illegible] [illegible]
et ab omni [illegible] [illegible] [illegible] [illegible]
ut ad [illegible] studia [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
ut [illegible] [illegible] possunt [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] et
[illegible]

N · Ne propt(er) · laute · nimis · ac diuicie · ac studiose ·

Sed est aduertendum quod · Vera sobrietas [illegible]
Morsum et modum in quibus alimentorum [illegible]
parum minus et maius tempus · [illegible] · [illegible] ·
[illegible] · Sed [illegible] [illegible] mot [illegible] [illegible]
distinguunt [illegible] 4 [illegible] 7 [illegible] [illegible] tempus [illegible] Tempus
[illegible] ipsa sobrietas est [illegible] [illegible] hora [illegible]
per horam [illegible] plures repetam [illegible] est de sano et
[illegible] indigente [illegible] [illegible] [illegible] est [illegible] a
[illegible] [illegible] statuto [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] impedit [illegible] appetitus stomachi
et [illegible] [illegible] cibum [illegible] [illegible] [illegible] stomachus [illegible]
[illegible] [illegible] [illegible] [illegible] digestionem [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] impedit indigestionem
[illegible] [illegible] [illegible] cibum [illegible] indigestio et
[illegible] [illegible] [illegible] consuetudines [illegible] [illegible]
Est [illegible] de stomacho [illegible] de [illegible] [illegible]
[illegible] aliquando apponitur statim [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] impedit
Clarum est quod stomachus [illegible] cibum vel potum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] habet duas actiones [illegible] est [illegible]
[illegible] est [illegible] [illegible] et [illegible] [illegible] cibum [illegible]
et [illegible] [illegible] [illegible] ad [illegible] digestionem [illegible]
ab alio [illegible] [illegible] [illegible] digestionis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est et [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] ad [illegible] [illegible]
De [illegible] [illegible] [illegible] [illegible] est et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
quando [illegible] est et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Sufficit [illegible] [illegible] [illegible] [illegible] plures
cibum · Media [illegible] quod [illegible] · de [illegible] est [illegible] rebus
cibum addere cibo · Quia vero [illegible] duas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Multi plurium ferculorum · Et plurimum [illegible] · prologatio vacuse
[illegible] digestio quod [illegible] [illegible] addere
stomacho [illegible] [illegible] digestionem impedit sicut patet
de [illegible] [illegible] [illegible] addere [illegible] [illegible] [illegible]

Multiplicacio ferculorum

Multiplicacio eciam ferculorum corpori nocet generaliter propter confusionem
et digestionis aut commixtionis ciborum. Ipsa enim fer-
cula sunt convenientia et aliud disconveniens unum impedit
aliud in sua digestione. Et si forte contingit quod conveniens
unum cum disconvenienti recedunt ambo cruda. Quia
disconveniens repellitur a natura, alia venenosa non
separantur. Ipsa enim fercula sumuntur sed aliquando conve-
niant quamvis recipit confortacionem et nutrimentum. Si diversi
sunt tamen et leviorem repellit seu vincit digestionem. Ideo
superflua quam conveniens quia sed non sufficit dissolvere
sed alterant convenientes vult et venena dulcia magis
nocent quam ex dulcedine sumuntur alteratur et mobili-
ter incorporatur a natura. Est quidem expectanda certa hora
prandendi. di. 43 Non licet. Et in illa sumendus
est cibus ad nutrimentum non ad voluptatem. Nec mutanda
est hora frequenter nisi necessitas racionabilis hoc ex-
postulat et ecclesie statutum non obsistat. Et in lege
Jeiunium de con. di. v. Solent licet Jeiunia pium continua
moderentur quod et cottidie comedere et cottidie prandere
de con. di. v. Solent licet. Cum quod dicitur ... non legitur
Est quod dicit continua licet quod legitur de statuto ecclesie
quod [illegible] non ... durat. Et dicit Moderata contra illos
qui pluribus diebus abstinentes et postea nimis se
replent. Dicit Jeiunia vero statuta legitur. Eusebius
pa. Jeiunia in ecclesia a predictis statuta non
solvantur sine magna necessitate. de con. di. v. Jeiunia
Est autem ... expedit a singulis observari ...
... dum credunt quia ... superfluitate aliud corpus
... quod ... non ... [illegible] ad quem corpus
... ordinatum ... [illegible] ... non expedit
sine culpa. Ergo ... ... et ...
si ... ad ... ...
... sine ... culpa ... ad ...
... Et ... clericos et laycos
... ad ... ... Vel ...
... ...

Qualitas

Ulterius dicit quod excessus cibi vel potus in qualitate
repugnat sobrietati. Ubi sunt multa dicenda
videtur tamen secundum doctores [illegible] et [illegible]
qualitatem [illegible] unus [illegible] [illegible]
[illegible] alios habeat [illegible] et [illegible] ad
[illegible] sed [illegible] et [illegible]
[illegible] quam [illegible] [illegible] sicut [illegible]
[illegible] ut [illegible] vel [illegible] quia [illegible]
sunt in cibo vel potu sed magis [illegible] digestionem et
[illegible] supposito [illegible] et [illegible] cum [illegible]
[illegible] et per ordinem ad [illegible] quod [illegible]
[illegible] dicit hic in fundamento [illegible] quod quod [illegible]
[illegible] vel [illegible] [illegible] disputatur et [illegible]
[illegible] [illegible] quod [illegible]
[illegible] cibarios et potu magis [illegible]
[illegible] cibarios et potibus a quibus [illegible]
[illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible]
in organis fantasticis [illegible]
[illegible] quod [illegible] [illegible] [illegible]
ad [illegible] ut [illegible] ordinem [illegible] status [illegible]
[illegible] requirit [illegible] [illegible] quanto
[illegible] ad [illegible] [illegible] et [illegible]
quod sit [illegible] vel [illegible] [illegible] quam [illegible]
[illegible] et [illegible] et potibus [illegible] [illegible]
[illegible] cibarios [illegible] sed vel
[illegible] [illegible] [illegible] et digestionis
[illegible] ad [illegible] [illegible] [illegible]
[illegible] cibarios quae [illegible] ad [illegible]
[illegible] cibarios quae [illegible] ad [illegible] [illegible]
ad [illegible] et alia [illegible] [illegible]
[illegible] quae [illegible] cibarios magis [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] sed
[illegible] [illegible] ad [illegible] sed ad [illegible] culpa [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] videtur. Sed [illegible] observat
[illegible] [illegible] [illegible] sed [illegible]
[illegible] [illegible] culpa [illegible]
[illegible] [illegible] [illegible] [illegible]
i. [illegible] i. [illegible] videtur quod si habeant [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] videtur ut [illegible]

contendimus hominem inter quos videtur sibi subaudi parum
competat aut aliquid significant aut singularius
est solo sex verbo aut aliquid sufficiunt. Et forte
habet [illegible] inseparabiliter ipsius in omnibus consuetudinibus
hec facit. Vel forte aliud intendebat beatus Augustinus
utpote vinum vel lagenam que volebat comparare
sed dixit generaliter aliquid sicut et sequitur. Sed in omnibus
talibus non tempus non sed aliud in culpa.
Quod ergo licet in rebus et personis conveniant
diligenter attendendum est ne singularia tamen
[illegible] fieri [illegible] ut sine aliqua [illegible]
impedimentis vel varietate professionis alios sapientis
vero [illegible] aut sordissima gule flamma
in voluptatem [illegible] Aliud dicit [illegible]

Ad [illegible] in quibus vestiaria conveniant personis gre[illegible] sicut patris

[illegible] in et attendendum quod personis conveniunt
[illegible] dicto de verbis [illegible]. Nec
Quantum pauperum [illegible] volunt contendere
[illegible] sed [illegible]
[illegible] Ecce ergo patet
[illegible] et potum non est semper
culpabilis sed [illegible] non conspirat vel
culpabilis [illegible]
[illegible] sed [illegible] ad tempus ut
finem aliquem [illegible] latentis sed ad
sustentationem [illegible]. Sed quia [illegible]
a [illegible] [illegible] videtur [illegible]
[illegible] alimentis [illegible] et delicatis
ut delicata [illegible] et subtiliora [illegible]
[illegible] ut [illegible] eo [illegible] possunt
[illegible] ad quos ordinantur [illegible] Non
video [illegible] quia a [illegible]
[illegible] quod magis [illegible] sustentant
[illegible] ab [illegible] amplius impediunt. Ad
quem [illegible] est ordinatus [illegible]
[illegible] quam [illegible] manifeste apparet
non esse [illegible] sed [illegible] ab impedit
vel forte magis superbia et vanitatis. Certe videtur
[illegible] caritate ut [illegible] sine [illegible] pauperibus
erogandam

85

Et dico quod illa multiplicatio ferculorum magis est ad ruinam
ciborum quam in relevamen. Beatus ergo Jeronimus dicit
Jejunus in amphoris. Oppinus dicit autem
quod alii qui certatim uterum impleverit ferunt de
sunt delicata cibaria et magna multitudo nisi
cito ablacione sanguinis minuantur in pessimas et
pessimas infirmitates generare erumpere et ideo vocantur
tempora et rumpunt. Habitant ingenere possunt esse
dicit in dicto. Ne terbis. Et prolonget bonum Jeronimus
dicit quod Galienus dicit pessimas ypocrates magistros ad regulas
curas vite et ars sanitatis est dicit in confortacione
medicine. Ut vinum possit dum est sanus clavis
est ad memoriam sanguine et ad pellendas infirmitates mortales
tamen mortales celestes sed ff de carnibus creature
et vocatur inflamme cogitare. Statuit quod dicitur
claudite cibarias et potibus eius consumentibus ad racionem
et virtute. Ideo ad panem et vinum glorie inquantum
superfluitas eius non dicit sumpsit vim perfectissime
virtute et racione vigentes. Sunt quidem qui nunc bona
abstinencia habent non per se propter appetitum
ita tradunt ad confessionem et ideo ab isto racione
regatur et restringatur abstinenciam fortis virtute. Secundum
quod est bestialitas presencia appetitum. Ergo
Secundum est intellectualitas racione sensu et virtute et de
abstinencia passionem resistit. Et hoc satis debent lege
Petrus in primo capitulo. Vel aut omnino non super appetitus
ministrare in fide bestiam. Virtus sit vite aut sciencia
et in scientia aut abstinencia. Ecce tamen ad ministracionem
in virtute. Ecce virtus in sciencia. Ecce scientia in abstinencia
Sed clerus dubitant quomodo dicti clerici pauperes
debeant vite et sciencia pasci et regi. Quia si sunt
abstinencia habere non possunt. Nulli dubium quod abstinere
clericis est magis necessarium. Sed hoc abstinencia
magis concludat superfluum. Intellige dicit quod multiplicatio
ferculorum non intendit sed superfluum racionis quando
superfluum est pauperibus erogent et distribuant. Aliquorum
ergo tamen intelligat et a potu temperant non potest.
Sed dicitur confortans aut alios confortandum
abstinere. Ergo conformius et conveniens in confessione non
est mutanda sed
potius explananda

Licet cum conformitas et consuetudo sint observanda de qualitate
alimentorum propter vitandum [illegible] multiplices [illegible]
sicut aliud fert [illegible] corporis discretio videtur homo tali cibo
carere posset salva sua sanitate et ipsa consuetudo non
sit [illegible] est mutandus. Unde quando discretio videtur non
est vitandum quod superflua comparet vel comparentur
pauperibus et evangelica auctoritate debite [illegible] subtrahunt
Item cum [illegible] palliatur [illegible] rogantur quod divitibus
indulget cibo alio et pauperibus [illegible] sua debent
vilia vel grossiora cibaria ministrare. Ex quo patet
quod si dives dicatur plura habere fercula [illegible] et superflua
vult comparare [illegible] sua et [illegible] superesset
[illegible] sine [illegible] post [illegible] pauperibus erogari
Unde esset consilio ac [illegible] conformius [illegible] satisfactum
quam de uno ferculo [illegible] dives [illegible] posset habere
et comparare quo pluribus pauperibus sufficerent vel uno
[illegible] pauperibus sufficeret ad salutem. Unde cum [illegible]
dicit [illegible] in [illegible] [illegible] rogantur [illegible] divitibus
[illegible] pauperibus [illegible] quia [illegible]
pauperibus plus [illegible] [illegible] [illegible]
Sed [illegible] tamen quod [illegible] multum [illegible] ac
multiplicatis ferculis [illegible] non ad [illegible] sed ad
[illegible] et superflua quia superflua [illegible] [illegible] et
pauperibus non dantur [illegible] [illegible] multiplicationem
comparare et [illegible] [illegible] pauperibus. eo magis [illegible]
[illegible] que [illegible] [illegible] [illegible] magis
[illegible] et [illegible] [illegible] [illegible] [illegible] loquitur [illegible]
Ambrosius in [illegible]. Unde cum tam [illegible] tam
Sollicitudo [illegible] quam [illegible] multum [illegible] non sunt [illegible]
sed [illegible] et [illegible] fiunt. dist. [illegible] c. [illegible]
Ultimo dico quod sollicitudo [illegible] ciborum et potuum
sobrietati repugnat. Et non est sollicitudo [illegible]
[illegible] [illegible] [illegible] sollicitudo [illegible] [illegible]
[illegible] [illegible] [illegible] sollicitudo [illegible]
importat studium [illegible] vel studiositatem adhibitam
ad aliquid [illegible]. [illegible] sollicitudinem et
studiositatem impendit circa alimenta [illegible]
[illegible] cibo [illegible] non [illegible] voluptatem [illegible]
Deus cum et [illegible] non [illegible] in [illegible]

Et qui circa talia multum occupatur et studet signum ingluviei
et gulositatis est / Signum intemperancie est / signum carnalitatis
delectacionis est / Item circa patet declarat [illegible] a [illegible]
[illegible] cum quia [illegible] / [illegible] aliis
[illegible] studiis suis intelligi [illegible]
mala [illegible] sunt / quia [illegible] studiis suis intelligitur ut patet
[illegible] studiis [illegible] studiosus [illegible] delectabilibus
. de [illegible] : [illegible] studiis [illegible] quis [illegible] et
[illegible] delectabilia [illegible] abiciens [illegible]
[illegible] habet [illegible] delectacionem in [illegible]
studiositate [illegible] delectacionem [illegible] Item dicit [illegible]
de isto studioso dicitur [illegible] [illegible] delicias [illegible]
[illegible] quia ad [illegible]
Talis est quale est ad [illegible]
differens a [illegible] post cibum iste [illegible]
[illegible] laborat / iste [illegible] qui [illegible]
cibum [illegible] appetunt ut dicit [illegible]
et est [illegible] de [illegible] Audacitas

Ultimo dicitur quod [illegible] quod Audacitas est
Signum eius audacitas est [illegible]
[illegible] cibum [illegible]
[illegible] in cibo [illegible]
[illegible] et hec [illegible]
[illegible] ut
[illegible] appetitum [illegible]
et [illegible] et corporis [illegible] / [illegible]
[illegible] corporis [illegible]
[illegible] corporis [illegible] et
[illegible]
Iste [illegible] audacitas [illegible]
et [illegible] audacitate [illegible]
[illegible] dicit [illegible]
[illegible] et [illegible] in [illegible]
[illegible] appetitum [illegible]
[illegible] et [illegible] in [illegible]
[illegible] in [illegible]
[illegible] et [illegible]
[illegible]
est [illegible] est [illegible]
. [illegible] est [illegible]

mur. Dicit qui locutus est More Esau nepotis Abrahe
vnde [illegible] [illegible] ut si [illegible] sit gladius. Nam
in hiis de [illegible] nobis [illegible] carnis [illegible]
sed [illegible] vtendi et modo appetendi vel
sumendi est quamdam [illegible] uel [illegible] | Audiatis
ergo [illegible] est [illegible] et Ecci. 38 dicitur
Noli auidus esse in omni epulacione nec te effundas
super omnem escam. Attendat ergo dicit Nota
capitulo intemperancie primogenita sua perdidit Esau
cum pro parua [illegible] et lentis edulio sua vendidit
Gen. 27 [illegible] cum sit primogenitus [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible] filii et
[illegible] [illegible] Attendat dicit [illegible] Nota
capitulo intemperancie predicte [illegible] filii Hely qui
capitulo carnium [illegible] et [illegible] holocausti
[illegible] Morte subita in [illegible] 1 Regum 2
et [illegible] auferam [illegible] sacerdos a filiis
Hely [illegible] filii [illegible] et gubernacionem
[illegible] Attendat dicit [illegible] Nota intemperancie
sit [illegible] [illegible] et [illegible] [illegible]
quos [illegible] deplorat Apostolus Phil. 3 dicit Multi
enim ambulant quos [illegible] dicebam vobis Nunc autem
et flens dico inimicos crucis Christi quorum finis interitus et
quorum deus venter est et gloria in confusione ipsorum
[illegible] quorum deus venter est finis est interitus
et gloria in confusione ipsorum | [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] Attendat dicit [illegible]
[illegible] [illegible] [illegible] [illegible]
capitulo intemperancie [illegible] [illegible] [illegible]
sed filii Israel [illegible] Num. 11 et [illegible]
super [illegible] [illegible] et [illegible] Attendat dicit Nota
capitulo intemperancie [illegible] [illegible] sed dives
epulo. Luce 16.

C: Augustinus de verbis apostoli sermo 18
Corpus [illegible] quibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quibus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] morbi [illegible] [illegible]
[illegible]

Postquam dictum est de pertinentibus ad superbiam gestus [illegible]
visus et pertinentibus ad superbiam tactus ubi
[illegible] quia tactus delectatur in multis
rebus delectatur in — vestimentis / unguentis / lectis / balneis et in / mulieribus
Et circa delectationem
lectorum balneorum
unguentorum [illegible] ad
delectationem tactus ordinem [illegible] est primo

Vestimentorum preciositas

de vestimentis delectatione [illegible] in [illegible] bis
vestimentis [illegible] et [illegible] plus [illegible]
quod [illegible] et glo [illegible] nec [illegible] vestitu
ad decorem vel ad delectationem sed [illegible] ad tegendum nuditatem
[illegible] et [illegible] quod [illegible] consuevit [illegible]
studio [illegible] vestium [illegible] quia [illegible]
[illegible] nec [illegible] de [illegible] et vestimenta
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] purpura et
bisso [illegible] et [illegible] purpura bisso [illegible]
nec [illegible] nec [illegible] quod [illegible]
[illegible] purpura et bisso [illegible] apud inferos
[illegible] et [illegible] [illegible] propter vestitum
[illegible] ad [illegible] gloriam [illegible] et honorem
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
In [illegible] vestitum [illegible] et [illegible] sufficiente [illegible]
est in [illegible] vestitum quem [illegible] [illegible]
a [illegible] [illegible] pauperibus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] in [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel argenteam et [illegible] [illegible] vestium
[illegible] in [illegible] aut [illegible] in [illegible]
[illegible] est quod [illegible] in [illegible] et [illegible]
[illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] quam in alio [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
et [illegible] quantum ad [illegible] [illegible] [illegible] vestium
[illegible] de [illegible] vestium et [illegible] quae ad [illegible]
nec est [illegible] [illegible] [illegible] [illegible] sufficiant quoad [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vestium [illegible] vestium a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Jas in omi [illegible] ꝑ [illegible] glo[sa] [illegible] [illegible] quod [illegible] xxx [illegible]
[illegible] Nemo [illegible] ꝑ[illegible] vestibus [illegible] ab aliis
[illegible] possit [illegible] xx.

Loquendo vero de superaccidentibus [illegible] Aliud est loquendo
de pluralitate et aliud de preciositate et aliud de usu quia
[illegible] pluralis requiritur [illegible] Nad pro sup
[illegible] [illegible] [illegible] [illegible] [illegible]
sed [illegible] in culpa est [illegible] [illegible] de [illegible]
[illegible] Sola [illegible] [illegible] [illegible] corrupta est culpa
[illegible] [illegible] vobis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sunt aliquando [illegible]
Aut [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]

.7 [illegible]. ¶ [illegible] — [illegible] [illegible] Certe [illegible] quod [illegible] [illegible]
sine culpa [illegible] [illegible] [illegible] [illegible] veste [illegible]
[illegible] [illegible] [illegible] [illegible] glo[sa] a [illegible] sunt
[illegible] [illegible] [illegible] [illegible] [illegible] Maior
[illegible] [illegible] [illegible] [illegible] culpa non est [illegible]
[illegible] [illegible] [illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] glo[sa] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Et [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] vestibus
in colore [illegible] [illegible] et [illegible] [illegible] aut
[illegible] [illegible] veste [illegible] non est [illegible] Parsimonia
[illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] ¶ de parsimonia glo[sa] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] glo[sa] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de 7. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] ad [illegible] aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible] Corpi.
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Sed bene.

[illegible] 7.

Sed bene mollicies vestis strictitudo vestis non infert comodum
sed incomodum / et quia color magis obicitur videnti vestem quam induenti
quia color est obiectum visus non tactus in acritudine magis attendit curi-
ositas quam necessitas / et sic de aliis circumstanciis / ubi nulla movet corporis ne-
cessitas vel comodum Omnes enim tales circumstancie sunt magis ad ostentacionem
quam ad comodum magis ad varietatem ac curiositatem quam ad necessitatem quare
excessus in talibus maxime est vitandus Sufficit ergo videtur bona vestis
in substancia / nec tamen nimis preciosa / aut fulgida / sed media / que non sit conformis
coloribus et ad consilium personarum vestem in valore et colore vix attendit / nec sit
curiosa in fissura aut alio ornatu / prout hec et alia domini ipsi noverunt
melius que decent statum vitam et honestatem clericalem sic patet de vita
et ho. cle. c. clericus ... xli dist. certo in primis Sepe etiam cavere expedit multi-
plicitatem vestimentorum / Mutatoria enim plura / sunt / esca tinearum / Non expedit
illa pauperibus erogare que ad usum non sunt necessaria / pluralitas enim vestimentorum
et preciositas excessiva pauperum sunt incitamenta / et ipsis insaciabiliter sitientibus
dum sine necessitate pecunie in usum talium expenduntur que pauperibus erogari
deberent Et si domini Cardinales propter status sui honestatem utuntur palliis magis
preciosis non ad delectacionem non vanitatem non superbiam aut arrogantiam quia
extra nichil ostendant in mente semper habentes primitivum statum ecclesie / Non enim
utebantur tam preciosis vestibus aut apparatu tanto domini Cardinales et prelati sicut
modo / et tunc sine peccato humilibus vestibus uti poterant et debebant sicut et modo
possent si proximorum scandalum posset evadi / quam forsitan ypocrisim magis
arguerent quam humilitatem in veste humili et remissa / Cum timore ergo dei por-
tent vestes et utantur talibus ut oportet ex statu nichil addentes omnino sed
aliquid sine nota si poterunt subtrahentes semper gerentes in animo et haben-
tes humiliori se veste contentos si status admitteret et scandalum non obstaret
remanentes ... heremita plus delectacionis habuit in sua catta quam beatus — Basilius
Gregorius in veste pontificali et apparatu status sui / que certe si haberent
in mente continue nec delectacio aut vanitas vigerent ad apparatum sed ma-
gis dolor super tanto apparatu exterius pungeret mentem interiorem / procul dubio
quod non mollia non levia non suavia indumenta contingerent corpus inmediatius sed
saccus asperior pannus durior vestis vilior carnem consperet secretius / Si enim
in publico utenda sunt condecencia / in secreto tamen sunt corpori extranea exhibenda / unde
licet canon xli dist. c. ne dicat indumenta vel alimenta lauciora non esse
quendam hiis cum quibus vivitur ne quis intemperatus aut superstitiosus reputetur
idem tamen canon dicit Christus vilem suppellectilem et mensam et victum — x 2 dis Hieronimus
pauperem habeat / que tamen non sunt conformia statui prelatorum modernorum / quia
talia de presenti a prelatis non habentur nec observantur sed magis preciosa que
si publice portentur iuxta statum ecclesie vilia portentur ad carnem / Si in aula
mensa quibus cum aliis in camera abstinencia maior cum privatis / Et certe hec
de nonnullis dominis cleri propter quorum vitam regidam novi in cibo cum in
victu quam in vestitu Regularem enim vitam duxit dominus Gamzelinus de albaneri
Episcopus Cardinalis penitencius summus et quali veste seu camisia utebatur ad carnem
ego novi ut de aliis taceam quos deo militant de presenti ne videar adulari
Quid ergo valent et operentur calcaria argentea non video cum nullum ex in
sequatur comodum aut revelamen / sed magis ostentacio ruinosa forte quia
plura dicentur cum de modestia dicetur proxime de illa conclusione dicta
sufficiant ut certe non sit attendenda mollicies vel levitas vestis
ex delectacione sed ipsa possunt attendi per aliquos in ordine ad conformitatem

Vnguentorum suauitas

aliorum eiusdem status et honoris. Vlterius est vitanda suauitas vnguentorum que vnctio certe non decet viros ecclesiasticos propter delectationem quam carnalem consequendam licet forte expediret in casu homine infirmato. Multum enim intemperantie carnalis significant vnguenta apposita corporibus sanis que consumationem sanitatis non videntur afferre sed delectationis effectum. Quare etiam postquam canon iactantiam vestis prohibuit apte subiunxit. Similiter et eos qui vnguentis vnguntur oportet scilicet emendari. Alioquin si in hoc perseuerauerint vel permanserint epitimio condantur id est per epitimium corrigantur xxi q iiii c. Omnis iactantia. epitimium dicitur ab ebdomada et pena suspensionis ebdomodalis secundum glo ibidem. Pari modo vitanda sunt balnea nisi que pro corporis necessitate sint habenda de conse dis iii c. peruenit. Perfecti enim viri et sancti balneari possunt ad medicinam corporis seu necessitatem eiusdem sicut patet de beato Jo crisostomo xxiiii q x c. Omnis qui recedit. Nam et religiosi licite possunt balneari super ad necessitatem patet ex regula beati augustini quam pluries habent et tenent religiosi in qua dicitur nec eant ad balnea nisi duo vel tres simul fratres non autem cum malis hominibus quorum consortium ad balnea vitio sunt fugiendi patet ibidem xxiiii q x c. Omnis. Nec certe cum mulieribus et hominibus essent attendenda seu intranda patet lxxxi dis c. Oportet. Et quia vt in pauciloribus delinquitur in hiis duobus scilicet vnguento et balneis presertim a tantis patribus et dominis ideo reputo circa ipsa non amplius immorandum. Excessum seu intemperanciam notandum apparet quod circa tria praecipua

Lectus

circa lecti videntur in lecto scilicet nimia mollicies nimia preciositas et nimia magnitudo. Nimia mollicies sonat carnalem concupiscentiam. Nimia preciositas superbam excellenciam. Nimia magnitudo vanam apparentiam. Vnde optime dicit beatus Jo in canonica sua. Omne quod est in mundo est concupiscentia carnis aut concupiscentia oculorum aut superbia vite. prima Jo ii. vt concupiscentia carnis referatur ad carnalitatem superbia vite ad singularem preciositatem concupiscentia oculorum ad mundi vanitatem. Dico primo quod mollicies lecti respicit carnalem concupiscentiam et verum sic est quia mollicies

Mollicies

lecti non videtur sed tangitur ideo nec ad apparentiam queritur sed ad delectationem carnis vt in lecto suauius et dulcius quis dormiat et repauset. Certe si expedit cuilibet homini vigilanti et diligenti sui corporis multo magis prelatis. Et si expedit omni homini a se prouidere et fugere carnales delectationes multo magis prelatis inter quos sunt maximi domini Cardinales. Ipsi enim assistunt sancto patri suorum dei in iudiciis et oblationibus hostiarum pro grege sibi commisso et ipsi sunt ministri iuste sine in iudicio et ministri oblationis innocentie in sacrificio vt optime dicitur circa istorum. quod dictum sunt Moysi solue calciamentum de pedibus tuis locus enim in quo stas terra sancta est Exo iii. Terra enim sancta est curia dei in qua principaliter stant domini Cardinales erecti vultibus ad deum viuum ipsum solum in iudicantes pre oculis habentes nichil curantes deos argenteos et aureos id est aurum et argentum que loco dei colunt et habent quod principalis spes consolatio et refugium habetur ad ipsa et in ipsis et stant discalciati id est affectionibus carnalibus et voluptuosis scilicet exuti et euacuati quia iste inter alios multum trahunt. Sunt enim multi qui in diuersis temptationibus viriliter et fortiter agunt et vincunt qui tamen intrantes fluuium carnalium voluptatum sunt submersi et non potentes vincere vt cadent in eodem prout etiam satis clare innuit beatus gregorius scribens studio in hoc xii. Quid enim est quod

89

carnales delectationes committere sine quo pauci inveniuntur quia difficile est gemme s. glo.
ait dei filium iure iurando negare dis. la quia sitatis tua Quid ergo valet mol-
lis lectus qui est otio et incentiva libidinis tu homo tam difficulter resistere
possit corporee voluptati Cum enim dat alteri occasionem mali dampnum reddere vi-
de testi Sicut nobis multo magis a quolibet fugienda est omnis res que sibi ipsi
potest esse occasio delinquendi / quare et lecti mollicies est vitanda que est sompni
et veneris nutritiva Attendat ergo dominus Card ne lecti mollicie nimium apete-
tes tum sompno sint dediti ut fortitudinem perdat cum Sampsone qui dormi-
ens in sinu Dalide abscisis pilis fortitudine est privatus Iud xvi Atten-
dant domini ne lecti mollicies tantum eos sompno afficiat ut hasta veri iudicij
et potestatem perdat cum Saule p. Reg xxvi Attendat ne lecti suavitate allecti
tam diu dormiat in voluptatibus et deliciis ut paterna hereditate et successione
priventur more Hibosteth ij Reg iiij° sicut successores Petri eciam non puentur
Lectus tamen videtur ne fiat excessus in preciositate lecti / pauperibus enim ca-
pitur quidem superflue expenditur in et dominus Card qui precipue vivit de
patrimonio Ihesu Christi quod pauperum est et multum habent attendere ne consumat in-
aniter pauperibus erogandum lecti enim preciositas ut predixi magis est elacionis
et inflacionis quam utilitatis seu necessitatis unde et dominus maledixit hiis qui
in preciosis lectis delectantur Amos vi d Ve vobis qui dormitis in lectis ebur-
neis et lascivis in stratis vestris Si enim domini Card vivunt hereditate Christi et
eius tenero patrimonio quare non vivunt lecto Christi scandalosum est semper esse
delectationis amicum et nunquam austeritatis Unde Aug. dicit quod Christus dimisit
lectum suum discipulis suis dicens qui vult cum Christo in celis quiescere cum illo in
lecto quiescat moriatur in cruce si vult crucifixum placatum vide Crucem autem
Christi intelligo totum cruciatum quem pertulit pro homine Superbus ergo est minister
qui de lecto domini minime contentatur lectus vero Christi crux eius fuit Unde dicit
Bern. dicentis Circuivi possum celum terram mare et omnia que in eis sunt
et non invenio te nisi in cruce O bone Ihesu ibi iaces ibi cubas ibi dormis
in meridie Servent ergo domini in lectis sicut in indumentis quod consuetum est a sibi
similibus observari non delectantes in apparatu lecti exterius sed magis dolentes
quod a preciositate lecti Christi conformitatem discedere non possunt timentes ab aliis
iudicari sinistre et eis scandali materiam ministrare si novitate quadam a commu-
nicatione habita et supellectili sic aliquatenus difformarent duriores saltem
in cubilibus suis habentes et supellectilem viliorem / advertentes quod de huiusmodi
superbis qui gloriam mundi et delectacionem querunt in lectis dicitur Ysa xiiij Detracta
est ad inferos superbia tua concidit cadaver tuum subtus te sternetur tinea
et operimentum tuum erunt vermes glo. mor. dicit cum pulchra pallia auro gem-
misque distincta satis moleste portabunt nunc vermes et tinea sunt amictus Quarto
modo vitandus est lectus nimis magnus qui eciam nullius est utilitatis seu
necessitatis hominis soli sed magis vanitatis ut predixi Ubi enim lectus ex vanitate
multum extenditur timendum est ne vacuum suppleat malignus spiritus qui circuit
querens quem devoret qui expulsus de homine ambulat per loca arida querens
requiem et non invenit mt. xii loca arida supple sunt pauper lectus et pauper
domus pauperis hominis ibi enim dyabolus requiem non invenit de quo lecto
seu domo dicitur Ysa xxviij Coangustatum est stratum ita ut alter decidat
s. adversarius humani generis et pallium breve utrumque operire non potest
Sed lectus deliciarum lectus divitis lectus vanitatis et superbie non est locus
aridus sed bene stratus bene delicatus mtrassatus et impinguatus pellibus
et variis subfurratus et coopertus hunc locum diligit et querit expulsus

Preciositas

Magnitudo

est spiritus unde et redit ad locum unde exivit et inhabitat ipm et fiunt
novissima hominis illius peiora prioribus Absit ergo a dominis Cardinalibus
nimia preciositas et nimia magnitudo lectorum que certe eo sunt culpa-
biliora quo magis pauperibus sunt nociva et superbe mentis ostensiva
De quibus etiam beatus Bern loquitur super cantica sic dicens Et miceat clerici
timeat ministri ecclesiarum que in terris sanctorum quas possident tam iniqua
gerunt ut stipendiis que sufficere debeant minime contenti superflua
quibus egeni sustentandi essent impie sacrilege quod sibi retinent et
in usus sue superbie atque luxurie victum pauperum consumere non verentur
duplici profecto iniquitate peccantes quod et aliena diripiunt et sacris in
suis vanitatibus et turpitudinibus abutuntur / Et in quodam sermone sic lo-
quitur Concedatur tibi subaudi clerice ut si bene deservis de altario
vivas non autem ut de altario lauriciis ut de altario superbias ut
inde compares tibi frena aurea sellas depictas calcaria deaurata
varia grisea quod pellicea De quorum similibus etiam loquitur beatus Jero
Multi edificant parietes et columpnas ecclesie subtrahunt marmora
nitent auro splendent laquearia gemmis altare distinguitur et mini-
strorum xpi nulla est dilectio xij q. ij gloria Epi

Venereis

Postremo etiam dixi quod ad excessum tactus et intemperancia
quod delectatio in venereis etiam est vitanda Et certe si ab
omni homine est vitanda presertim tamen a clericis et potissime a prelatis
unde necesse est ut tanto se cautius a culpa custodiat quanto per prava
que faciunt non soli moriuntur xj q iij precipue Quanto magis do-
minis Cardinalibus est necessaria custodia qui non solum subditis verum
etiam et prelatis possunt sub bono vel malo exemplo esse occasio
virtutis vel vicij / Non igitur intendo ita continenciam venereorum quo
ad singulos multa narrare sed pro continencia dominorum Cardinalium
aliqua pauca adducere quod non credo longi sermonis aut narracionis
prolixe hoc opus esse Nam plura sunt quare domini Card potissime
in hoc casu cavere debent Habent enim domini Card dei similitudinem
angeli aptitudinem / mediatoris similitudinem / ministri promptitudinem / Et ideo
non decet eos esse immundos et maculatos Primo enim domini Card habent

Similitudinem Dei

dei similitudinem Jo. in evangelio vidit similem filio hominis precinctum ad ma-
millas zona aurea Apoc. i. filius enim dei est filius hominis iuxta dominum
salvatoris quem dixit homines esse filium hominis mt xvi Respondens
petrus dixit Tu es xpus filius dei vivi etc. Attende quod xpus
traditurus petro et eius successoribus claves regni celorum ut soluta per
eos et ligata in terris soluta essent in celis et ligata Non dixit quod
dicunt homines esse filium hominis cui certe homini venti et mare obedi-
unt qui etiam peccata dimittit ad designandum quod hec potestas petro tra-
ditura homini non repugnat Sic ergo et xpus se dixit filium hominis
prout in multis locis patet sacri eloquij et maxime tempore tradicionis
dicte potestatis ita et beatus petrus et quilibet successorum suorum potest
dici antonomatice similis filio hominis ipm precinctum fuit zona aurea que
est zona continencie zona castitatis et mundicie virginalis et quilibet
dominus Cardinalis per participacionem caste et munde vite potest dici similis

Ego · Ego constitui te deum pharaonis
· 1291 futurum
ps deus stetit in synagoga deorum

Aptitudo angeli

Similitudo mediatoris

filio hominis pontifex zona aurea. Si enim pontifices dij appellari propter constitutionem magnum meruerunt xcvi dis. satis euidenter et xi q. i. sacerdotibus, multo magis domini cardinales qui sunt filij et consortes pontificatus ecclesie, ut de ipsis vere possit dici illud dictum ps. Ego dixi dij estis et filij excelsi omnes. Habent etiam domini card. angeli aptitudinem quia ipsi angeli exercent officium. Nam angelorum officium est assistere et ministrare. Assistentia respicit personam presidentis, ministratio respicit personam subiectam secundum beatum Dionisium de celesti Hierarchia. Unde et officium angelorum est ut assistant altissimo et dum mittuntur ad nos ministerij nomen habent. Sic et faciunt domini card. assistunt enim altissimo in terris ipsi domino nostro pape in consistorio et in conclavio et mittuntur sepe ad diversas provincias ad corrigendum ac emendandum in quibus sunt capiti ecclesie et membris ipsius ecclesie adque mittuntur utique ministrantes. Ac sic etiam hic patet ultimum ex quarti eius supius attributi scilicet quod habent ministerij promptitudinem. Sic ergo vere dici possunt angeli quia pariter hominibus illuminati et gratia informati ut de quolibet ipsorum verificetur illud Malach. ii. Angelus domini exercituum est, dis. xxxvi. Certe xi q. i. sacerdotibus. Ex quo domini card. angelicum officium sunt decens est ut habeant angelicam puritatem et munditiam. Ex quo enim ministrant coram altissimo decens est ut mundi appareant coram eo. Et hic optime figuratum est Re. ii. ubi dicitur de Samuele quod Samuel ministrabat coram domino. Optime quilibet dominorum card. potest intelligi quia et ipsi ministrant coram domino et iudices sunt populi electi dei israhelitici ex parte. Ergo et ipsi debent esse puri munditia corporis ac ipsius integritate. Et hic etiam denotat glo. que dicit quod ephot sive superhumerale lineum quod idem est castitatem et continentiam cum alijs bonis operibus significat quia cum domino ministrare desiderat necesse est ut in castitate et continentia vivat. Castitas enim per vestimentum lineum recte designatur quia sicut linum de terra nascitur florem tamen habet pulcrum et celestem minus albissime coloratum sic et castitas licet de terreno homine et mortali corpore consuetur et producatur flos tamen eius ex devotionis et mentis puritas ac integritas laus et honor deo debitus angelicus est et celestis. Ysidorus dicit Nam in carne vivere preter carnem non est humanum sed angelicum. Pondere et utique castitatis que celestis est et angelica maxime deo placet et contra immunditia humani generis multum est displicibilis et adversa. Minister ergo christi debet esse castus et immaculatus. Primo dictum ps. ambulans in via immaculata hic mihi ministrauit. Certe via immaculata est via castitate corporis et mentis quia nec perfecte haberi potest una sine alia. xxxii q. v. non potest et ca. se.

Habent etiam domini card. mediatoris similitudinem vel saltem habere debent. Ipsi enim et dominum meum papam prelatos habent curatum habent intercedere pro afflicto sunt supplicare pro peccato assumere pro paupere seu oppresso et demum commissi ad discordantes principes ipsos debent attendere et concordare cum et ope indefesso. Hec enim omnia sunt mediantis et reconciliantis officia et beneficia ut de quolibet dominorum card. vere dicatur illud quod scribitur eccli. xliiii. quod ipse in tempore iracundie factus est reconciliatio. Ad prelatos enim spectat discordantes reconciliare patet xc dis. Discordantes immo magis hortare debet prelatos clericos vel laicos dissidentes ad pacem quam adiudicium. ibidem studendum. Pari modo deum offensum hominibus placare debent domini card. quia et ipsi peccata

Populi eo plura comedunt et sup se recipiunt quo pla' eccliarum bnficia
obtinet et eorum fructus in se suis et suorum utilitate convertus Cum n.
ab alys recipiunt eleemosynam temporalem eis tenent reddere spualem Ipi ergo
dni Card interpellare debent pro populo quia populi pcta comedunt
dum suis pribus et oblationibus ea debent atque consumunt iii q pma
Nulli dubium Sed quis potest interpellare quis potest reconciliare nisi
placens/placere aut non potest carnaliter vivens put dicit aplus ad Ro
viii que in carne sunt deo placere non possunt Et btus Bern De filiis
ire qui nondum reconciliati reconciliationis aliene negotium quasi gtes
que iusticiam fecerit arripiunt Videant ergo dni Card qui alios reconci
liare debent quod et ipi prius reconciliati existant/ videant qui alios
mundare debent suis intercessionibus a pcto ut et ipi sint mundi/ Abimmundo
enim quid mundabitur eccl xxxiiii quasi dicat nichil ii. paralip xxx dicitur
Leuitis Sanctificamini mundate domum dni/ et sequitur peccaverunt patres nri
et fecerunt malum et neemie xii dicitur mundati sunt sacerdotes et leuite
et mundauerunt ppim Non enim mundare poterant ipi inmundi existentes et pt inc
iiii dicit quod Judas elegit sacerdotes sine macula voluntatem habentes in
lege dei et mundauerunt scta/ Caveant ergo dni Card ne et ipi inmundi
alios mundare presumant ne et ipi deo ingrati alios reconciliare presumat
ipm quem placandum amplius provocent et offendat quia cunctis liquet
cum is qui displicet ad intercedendum mittitur irati animus procul dubio ad
deteriora provocatur iii q vii In gravibus ..

Ursus continentia multum decet dnos Card quia ipi sunt pcipue
columpne ecclie dei quibus deiectis et infectis seu spretis faciliter
tota eccla dei deiectum inficitur et spernitur Omnipotens enim deus videns
quod filii dei acceperunt filias hominum in uxores totum delevit genus humanum
paucis hominibus superstitibus derelictis sicut habetur gen vi Dni vero Card
pre alys totius eccle qui possunt reputari filii dei immo primogeniti
et omnes alios precedentes in honore et dignitate ac paterne hereditatis
et patrimonii ihu xpi possessione Nunquid ergo iuste deus irascitur si videt
filios suos electos quos tanto dotavit honore preeminentia tanta ditavit
rerum affluentia cum filiabus hominum fornicari/ Timere enim debent dni
ne ipi ruant et totus eorum status dilabitur dissipetur et spernetur et
per consequens tota dei eccla cuius sunt columpne pcipue eorum prauitate exige
tibus patiatur Et quia vita casta est via artissima quam pauci difficul
ter incedunt sicut habetur dis xxviii decernimus et xxxii q v tunc saluabitur mul
tum est custodiendum in hac via castitas ne lateat fur pudicitie sub
intret sub colore ovis domestice/ quia pauci ab hoc vitio sunt immunes
licet tamen sit valde grave ut dicitur l a dis quia tua/ Cruciare nec tu
tum est feminas in domo retinere quia non potest cum deo toto corde habi
tare qui feminarum amplexibus copulatur/ femina enim consuetam secum
habitantem esurit xxxii dis hospitiolum quare et btus Aug non
consentit habitare cum sorore sua dicens que cum sorore mea sunt sorores non
sunt lxxxi dis Legi quod btus Aug et sunt verba btus gregorii/ hec igitur
si sunt periculosa viris quibuscumque continenter vivere volentibus et deo famu
lantibus maxime denique sapiente quia melior est iniquitas viri quam mulier
benefaciens glo ad impsl habitandi/ quia et mulier bene faciente

et si michil mali facit vir tamen infamiam et suspiciones mali incurrit A
viro vero iniquo vir habet exitum et sui recognicionem multo magis pe
riculosa sunt hec domini Card super quos singulorum oculi dirigunt et re
spiciunt et quod ab ipsis committitur de facili trahitur ab aliis in exemplum quia sepe
contingit quod eciam homines boni propositi et voluntatis videntes maiorum
malam vitam et actus resiliunt ab incepto ymo quod conceperant dimittunt
penitus inexpletum Hec verba dicit beatus Gregorius super Ezechielem xvij q. i Q
bona videant ergo domini Card et pensent si scandalisant homines mala
sua vita peccant graviter et delinquunt quam ille delinquit qui tota scanda
lizat ecclesiam ymo devociorem hominum ad veram fidem minuit destruit
et offendit Sed sicud supra dixi credo in hac materia pauca verba sufficere
quo ad preteritos ac presentes Et si diffusius dixi quam optuit contra
futuros sum locutus eventus quos pyssimus Deus avertat

Visu

Postquam dixi de temperancia delectacionum que sunt secundum gustum et tactum
de illa que est secundum visum videretur aliquibus dicendum In libro enim de
natura animalium dicitur quod visus precedit auditum et auditus olofactum et ideo pro
dicendum est de visu ac eius intemperancia cuius intemperancia eo est pericu
losior quia in remociora se extendit Unde et sacra scriptura in multis lo
cis prohibet visum incircumspectum et incustoditum Ecclesiastici ix scribitur ne respici
as mulierem multivolam et in eodem virginem ne conspicias Item Noli cir
cumspicere in vicis civitatis Item non circumspicias speciem alienam et ibidem xxv
Ne respicias mulieris speciem Non enim saciatur oculus visu et auris au
ditu Item ne obturat aures suas ne audiat sanguinem et claudit ocu
los ne videat malum iste in excelsis habitat ysa xxxiii Oculi enim in
custoditi comparantur predonibus Tren iiii Oculus meus depredatus est animam
meam Et ideo sicut predones sunt multum timendi quia spoliant et occidunt
Ita et vagi oculi Hec verba dicit beatus Gregorius super illud Gen vidit mulier quod
esset bonum etc dicentes depredandi sunt oculi a lascivia sue voluptatis
quasi quidam raptores ad culpam Non enim eva lignum gustasset incaute
nisi prius incaute vidisset Et ideo sequitur quod aperti sunt oculi eorum scilicet co
cupiscenciam maxime ergo necessaria est custodia oculorum per quos hoc capitur
ligatur vinculatur occiditur et maculatur Nam quando est guerra inter
duo regna loca que sunt in confiniis aut confinibus vel marchiis sunt
precipue observanda et tuenda et potissime si sunt debilia et infirma
Est autem continua gwerra inter regnum anime ubi princeps et rex est
recta racio et regnum mundi cuius rex est huius mundi princeps et inter
ipsa regna est bellum continuum in cunctorum cordibus peccatores enim non
bellant sed cito se captivos tradunt et succumbunt Sensus vero noster ad
regnum anime pertinet ea vero que movent eosdem ad illicitam delectacionem
et accionem de regno mundi sunt et quia ista duo confiniunt et tangunt
ista regna maxime circa ista est custodia necessaria quia si delectabi
libus sensus resistit amplius regnum anime non intratur Si autem non resi
stit et hec delectabilia sensus regnum anime intrant voluntatem
alliciunt procurant consensum appetitum afficiunt et intelligenciam secum
trahunt et tandem confederatis senatoribus suis et consiliariis omnibus
regni anime finaliter principem et racionem rapiunt et secum trahunt que omnia

p[re]caueri poteramt Si in p[ri]ncipio fuisset adhibita custodia optima
v[er]um q[uonia]m int[er] omnes sensus visus est debilior q[uonia]m citius i[n]ficiat[ur]
et attrahit[ur] et eius organum facilius leditur Iux[ta] dictum Aristo[telis] li[bro] xvi de
a[n]i[m]alibus c[apitulo] vij dicentis q[uod] q[ui]a na[tur]a oculi est creata ex humiditate
indiget custodia q[uo]d custodia sibi est tradita et no[n] auri / aure[s]
e[ni]m no[n] habet custodiam q[ua] sensus ip[s]ius claudat[ur] et custodiat[ur] sic
oculus. vnde et ex natura homo claudit oculu[m] et no[n] voluntate si
aliq[ui]d timet noxiu[m] oculo p[er]uenire vnde et custodia oculi vel vi-
sus maxime est habenda Beatus e[ni]m Greg[orius] loquens in mor[alibus] sup[er] illo
v[er]bo Job pepigi fedus cu[m] oculis meis sic dicit vt cogitac[i]o[n]es cordis
caste s[er]uare potuisset fedus cu[m] oculis pepigit ne p[ri]us incaute aspiceret
et p[os]tmodu[m] inuitus amaret Et alibi d[icit] Ne g[rati]o q[uo]d dam lubrica in
corde versent[ur] p[er]pendendu[m] nobis est q[uonia]m intueri no[n] debet q[uo]d no[n] lic[et]
De Democrito concupisci v[e]l et ~~Demo[critus]~~ d[icit] agellius q[uod] cu[m] ditissimus esset o[mn]e p[at]rimo[n]i[u]m
suu[m] ciuibus relinq[ue]ns athenis p[ro]fectus est et ibi oculos sibi eruit
ut vegeciores cord[is] habe[re]t Tertullianus v[er]o dicit q[uod] p[ro]p[ter]ea se excecauit
q[uonia]m mulieres sine concupiscencia aspicere no[n] poterat eligens magis carere
oculos eruendo q[uam] p[ro]pos[itum] vinci consenciendo / Et ad hoc sonat v[er]bu[m] b[ene]-
d[i]c[t]i saluatoris mat[thei] xviij dicentis Si oculus tuus scandalizauit te erue
eum et p[ro]iice abs te v[e]l et Beatus Aug[ustinus] li[bro] de fide x[ri]ana d[icit] q[uod] impudicus
oculus impudici cordis est nu[n]cius xxxiiij q[uestio] v Nec solo habent[ur] etiam
in regula vbi religiosos instruit in h[ec] v[er]ba Oculi v[est]ri et si iaciant[ur]
in aliq[ua]m feminaru[m] in nulla figant[ur] Neq[ue] e[ni]m q[uan]do p[ro]ceditis feminas vi-
dere p[ro]hibemini sed appetere vel ab illis appeti velle criminosum est / Et
in li[bro] confessionu[m] sic loquit[ur] resisto seduccionibus oculorum meorum ne im-
plicent[ur] pedes mei q[ui]bus gradior via[m] tua[m] deus meus et erigo ad
te inuisibiles oculos et tu euellas de laqueo pedes meos Si ergo
est necessaria om[n]i homini custodia oculorum maxime clericis dis[tinctione] xxiij His
ergo et si omnibus clericis maxime d[omi]nis Cardinalibus quoru[m] maturitas cunctos
eo amplius ~~debet~~ ~~p[re]cede[re]~~ precelle[re] quo amplius cunctos p[re]cellu[n]t hono-
re et dignitate / ut grauitate et stabilitate oculorum ~~...~~ [con]iunctatem // moru[m]
declarent et ostendat vnde nec spectacul[is] aut pompis int[er]esse de-
bent ibidem His ergo
Auditus Dicto de temp[er]ancia visus / de temp[er]ancia auditus circa vide-
tur dicendu[m] q[ui]a ip[s]e diffusius se extendit q[uam] olfactus et
gust[us] est maior visus et magis districtiuus et nobilior q[ui]a e[st]
discipline capax Auditus ergo est a multis temp[er]andus et restringendus
A musicorum delectac[i]o[n]e / A mulieru[m] collocuc[i]o[n]e / A proximi detractione /
A sui ip[s]ius commendac[i]o[n]e / A turpiu[m] narrac[i]o[n]e / Primo dico a musicoru[m]
A Musicorum Delectatione delectac[i]o[n]e Job xxi d[icit] Tenent timpanu[m] et cytharam et gaudent
ad sonitu[m] organi, ducunt in bonis dies suos et in puncto ad inferna
descendunt Y[sai]e v Cythara et lira timpanu[m] et tibia et vinu[m]
in conuiuiis v[est]ris et opus d[omi]ni no[n] respicitis Antigonus Alex[andri] p[re]dago-
gus cytharam eius fregit adiciens q[uod] dicens etati tue iam regnare
conuenit pudeat q[uod] in corpore regis luxurie voluptate dnatus / Sed
forte dicet[ur] q[uod] suasisti illa no[n] dissuades / Dico q[uod] musicalem modula-
cionem dissuadeo que ad luxuriam ad carmis sagmate et lascinie delec[t]a-
cione ad voluptatem et ad carnalem concupiscenciam et que sine scandalo

audiri non potest. Non autem dissuadeo illam que est ad carmis vexa-
te refocillationem et spiritum animalium non vitalium ut pre dicti fatetur seu animalium
dico spiritum recreationem et fortificationem apud quos et per quos eveniunt apprehen-
siones et visiones corporales et intellectuales quibus vexatis ultra vires
primitivum excitatur rationis et investigationis ac discursus silogistici ad
bonum consilium dandum declarandum et inveniendum potest occulte adhiberi
paucis secretariis auditoribus parum dicte melodie et in hoc sensu non
dissuadeo quare nec in contra dico

Ulterius dico quod audituus est restringendus a mulierum colloquio quia sermo A Mulierum colloquio
mulieris est quasi rethe ad capiendum animas. De muliere enim fallaci scribitur
proverbiorum vii irretivit eum sermonibus suis i. audientem. Est enim colloquium
mulieris sicut ignis cui cum quis approximatur amplius magis ardet. Ecclesiastici ix
scribitur colloquium illius quasi ignis cui cum aliquis expanditur et exponitur
quod amplius quam ignis fovetur et nutritur. Est etiam colloquium mulieris quasi
gladius acutus et absinthium amarissimum proverbiorum v Ne intendas fallacie
mulieris favus enim distillans labia meretricis et nitidius oleo guttur
eius novissima autem illius amara quasi absinthium et acuta quasi gladius
biceps. Verba enim mulieris interitus sunt hominis audientis Ecclesiastici ix cum salta-
trice non sis assiduus nec audias illam ne forte pereas in efficacia illius
Et quia nimia est efficacia sermonis illius ad incentiva libidinis suspe-
ctum est cavendum ne tali sermoni nisi tertius detur locus et tempus etiam si tota
lis locutio vitari non posset. Ubi nulla verba possint ruminari sicut patet
lxxxi dist. Si in omnibus. Et exinde etiam prohibetur cohabitatio mulierum ma-
xime clericis sicut patet xxxii dist. Hospitiolum et in multis aliis capitulis vere
quia mulierum conversatio et eius collocutio satis comitantur sicut verum est
vitandum et aliud utique est vitandum. Equaliter autem prohibetur mulierum famili-
aritas et conversatio patet xxxii dist. Interdixit et duobus capitulis seque-
ntibus et dist. xxxiiii Quorundam dist. xli Clericus et omnia quasi capi-
tula illius distinctionis et xviii q. ii Cognovimus et iiii capitulis sequentibus Cau-
sa autem quare cum mulieribus conversari non expedit satis tangitur lxxxi dist.
Oportet ubi talis fuit eum commoratium habitatio scilicet clericorum et mulierum
antiqui hostis stimuli non desinunt. Caveat ergo dominus cardinalis quibus ministerium
apostoli vocem non vituperetur ministerium eorum. Caucte enim oportet ab
illicitis ut in das ad deum valeat manus levare quia scriptum est sancti
estote quia ego sanctus sum. Si vero quis presumpserit aliter agere sacer-
dotii honore privetur. Unde omnimode cavendum est ne fallatur populus
dum sanctitatis speciem pretendit locus honoris et intus in occulto fa-
miliaritas fovetur mulierum ibidem oportet et sicut vera beati Gregorii loquitur
in sua persona et quia hic etiam credo non multa esse dicenda dimitto ad

Ulterius dico quod audituus est restringendus a proximi detractione A proximi detractione
Omnis enim detractio fit ad nocendum alii non esset detractio
si esset ad profectum et utilitatem. Quia detractio dicitur quasi de alio trahere
hec scilicet ipsum audientem vel illud quod sibi convenit honoris et ideo vi-
tanda ergo est detractio non solum in lingua sed etiam in aure seu
auditu quia si audiens non esset nec loquens esset. Omnis enim qui

loquit alteri loquit et si alter no audit ipe audit ita q detra-
ctio no est sine auditore quamq qpie no dicat detractio nisi respectu
alterius auditoris quia nullus alteri detrahit apud semetipsum auditus
ergo detractionis multu est restringendus qr nemo invito auditore li
bent refert xj. q. 1. Eximie Ubi etiam int detrahentes detractionis au
ditor computat Qua ppt sapiens multu dissuadet auditum detra-
ctionum ut e illud pu iiij labia detrahentium sint ptul a te ibid xxiiij
cu detractoribus ne commiscearis qm repente consurget pditio eoru
et illud eccli xxviij Sepe aures tuas spinis et noli audire lingwa
nequam ... et btus Ber dicit detrahere et detrahentem audire q eorum
dampnabilius sit no facile dixerim Revera et si omnibus homini sit pi-
riculosum audire detrahentes potissime tamen hoc piculosum existit dnis
Card quia et ipi int sunt ut supius diximus consiliis promovendorum et
si aliqua audiverit plus nisi bona de quovis pmovendo vix tamen possunt
qn apponat vel saltem no consentiat et aliqui ex gratia alii forsitan
ex displicentia aliquem in eandem alterius promovendi alicui in tedium pro
motoris et promovendi Et si tunc illa detractio fuit minus vera vel sal
tem occulta fuerit ipa narrata p detrahentem innocens quibus impe
ditur vel saltem emendatus decipit et infamat De quo dnus Card
posset habere ppetuam consciam q innocentem vel saltem occultum peccatorem
forsitan emendatum impediuit et tam letale et tam capitale tamus crimine
et tot illustratis psonis tam graviter diffamat Quam enim nocivum
audire detractiones satis declarat btus Augg qui hos in mensa versus
descriptos habebat Quisquis amat dictis absentum rodere vitam Hanc
mensam indignam noverit esse sibi Caveat ergo dnus Card ne facilit
credat detrahentibus ymmo nec eis aures pstent maxime si sint levis
opinionis detrahentes attendentes q et ipi homines sunt nec malivoli
eis ptuli ymmo ex eo q apud ipos credenciam inveniunt detractionis
materiam sumunt de eisdem ut resistat illud q scribit xj q. 1. Remerito
Ubi inter alia sic dicit sciant subaudi detrahentes quia cuncta que
de aliis loquunt sua sentencia iudicabunt et sententiam sui iudicij ex hiis aliis
ministrant Attendat ergo dnus ne et si audiat saltem de facili no credat
nec illa producat in palam que in angulis pferunt Advertentes si pla
cet q etiam manifeste in consistorio narrata sepe inveniunt minus vera
Quare si oportet audire expedit condiciones narrantis scire et quia
possibile est q narrans bone condicionis cognoscit expedit omnino inquirere
a qua psona audiverit aliquem in honore tam letaliter quibus ledat
Scio hominem bone opinionis in patria sua qui p aliud levisse opi-
nionis apud multos dnos Card fuit graviter infamatus et non
obstante infamia tam levis hominis eadem infamia fuit p aliquos
dnos tantu dilata q infamato tante tristicie causa fuit q tunc Romam
~~Rom~~ optavit nunquam se vidisse licet tamen eodem tpe p meliori beneficia
recepisset ymmo credo q ex tristicia in viribus defecisset si aliqui de
Rmis pruitatibus consolationis famineta ei nunc ministrasset Non
ergo sunt aures detractoribus prestande facilit quia no solum reus

est qui falsum de aliquo profert sed etiam is qui aurem cito criminibus
prebet xi q. iii Non solum et si pstant aures saltem audita vltra
non narrent leuiter

Ad suscipiens Comendacionem.

Quarto est restringendus auditus quo ad sui ipsius comendacionem
qui nichil aliud est quam auditus adulacionis qui etiam est valde
periculosus et nociuus Nam btus Paulus p ad thes ii dicit Neque aliquando
fuimus in sermone adulacionis sicut scitis neque in occasione auaricie deus
testis est Adulacio enim quedam rethe est inuisibile ad capturam animarum
prouerbiorum xxix qui blandis fictisque sermonibus loquitur rethe expandit pedibus
suis qui igitur expandit et exponit aurem adulacionibus cito capietur
ab eis Nec certe permittit adulacio peccatorem conuerti a sua via prout sa
tis innuit btus Augustinus loquens super illud ps Quoniam laudatur peccator in
desideriis anime sue sic dicens Hec est ira dei magna ut desit cor
reptor et assit adulacio adulancium lingue alligant animas in peccatis
delectat enim hominem ea facere in quibus non solum non metuitur reprehensor
sed adulator auditur Et huic concordat glo super illo verbo luce vi
Ve vobis cum benedixerint dices magna pena est peccatori sua
scelera non argui sed insuper quasi bene gesta laudari Et super
illo ps Deus in adiutorium meum intende Et btus Augustinus plus
nocet lingwa adulatoris quam manus persecutoris et cxx vii capitulo
est a sapiente corripi quam stultorum adulacione decipi Et ysaias iii popule
meus qui te beatum dicunt ipsi te decipiunt Adulator enim ducit
adulatum quasi ad supercilium ad precipicium inevitabile Ipsi enim applaudunt
ducentibus xpm ad supercilium montis ad precipitandum eum luce iiiio Ca
uendus est ergo adulator quia nullus capitalior inimicus blande enim
loquitur nec curat vera sed grata non valencia sed placencia et in
necessitatis tempore deserit amicum quia fallator ore decipit amicum suum
prouerbiorum xxi quare aures non sunt prestande adulatoribus quia signum est va
nitatis et superbie in homine adulato et tales iniqui emunt bonum in
dicens seu predicatoris quia ex quo superbi sunt et diligunt vanam laude
altius inuident laudi et bonitati et si eis aliquis equaret eundem
opprimere conarentur Igitur et dominum Cardinales tales a se debet abicere
qui eorum auribus laudes proprias nituntur inferre et quia ipsi proditores
existunt falsa fallacie pretendentes decipere tamen et placere qui et essent
degradandi Juxta clericus qui dis xlvi quia omnis adulator
proditor prodicionis sit inopinate et ab homine inopinato Sic vere
vera adulator hostis inopinatus si placet adulato tempore inopinato de
cipit amicum suum quia ex eo quod placet adulacio creditur amicus et quia
adulato statim non ferit tum minus creditur Adulatio mentem eleuat
et in superbiam extollit vnde et nichil minus pastorem quam qui luporum
et malignorum laudibus gloriatur lxxxiii dis nichil Quod attendens
sapiens Salomon quod prelatus diligens adulatores oportet apud se mali
gnatos habere ministros quia certe tales non sustinent sibi loquentes vera
et dicentes sic dicit princeps qui libenter audit verba mendacii omnes

ministros habebit impios modicum honoris habet vel quod habet non diu retinebit effugiant ergo sic venenum tanti domini prelati adulantes adulantes eorum deceptores et dolum sicut Socrates audiens adulanti dixit nil proficis adulator cum te intelligam et si fieri posset unum utiliorem rem scio quam quilibet ipsorum unum habent secretarium de quo confidet quod esset homo discretus rationabilis et iustus qui sine timore et absque offensa singulis diebus cuncta referret domino suo secretius que audit oblocutionis et detractionis et quod semper hic etiam habet curam investigandi et audiendi proinde quod personas a quibus talia sunt audita ulterius nocerent vix enim est quis tam durus tam elatus vel superbus tam stolidus et vanus qui moveretur si continue audiret et saperet obloquentium sibi verba et tales secretarios ut propria corda deberent diligere et omnibus honorare et etiam promovere.

A turpiloquio

Blasphemia

Quinto et ultimo restringenda est auditus a turpiloquio hoc vero turpiloquium est multiplex nam turpiloquium consistit in blasphemiis imprimis in maledictis vel maledictis in quibus in contentiosis et in scurrilibus et luxuriosis Certe blasphemia est turpiloquium quo turpius loquitur qui iratus nomen dei turpiter et inverecunde turpiter iuros suum membra christi nominans que nominare est indecens et verecundum omni christiano vel saltem esse debet et ista vocatur blasphemia proprie ista licet bene vitentur a dominis Cardinalibus non tamen sufficit nisi etiam vitentur ab eorum familiaribus et servitoribus quia vere periculose tales sunt in domibus quibuscumque maxime in domibus dominorum Cardinalium Deus enim iustus iudex repentinam et inopinatam de talibus exigit ultionem Levitici xxiiii scribitur Ecce egressus filius mulieris israelitis quem pepererat de viro egiptio et iurgatus est in castris cum viro israelita cumque blasphemasset nomen domini et maledixisset ei adductus est ad moysen miserunt eum in carcerem donec nosset quid vellet dominus qui locutus est ad moysen dicens Educ blasphemum extra castra et ponant omnes qui audierunt manus suas super caput eius et lapidet eum populus universus et deinde promulgavit legem de pena blasphemorum dicens Homo qui maledixerit deo suo portabit peccatum suum et qui blasphemaverit nomen domini morte moriatur lapidibus obruet eum omnis multitudo populi Similiter etiam refert beatus Gregorius in dyalogo quidam Rome cuiusdam dilexit puerum suum quinquennem amore qui assuetus erat blasphemare nomen domini quia ab eius aliquis obstitisset quodam vero die cum pater eius teneret eum in brachiis clamavit puer venisse homines qui eum tollere vellet qui cum hic dixisset continue blasphemat et blasphemando animam reddidit quia blasphemiam si deus in pueros quinquennem tantum punire voluit et ultus sit multomagis in adultis multomagis in hiis qui de eius patrimonio sumunt stipendia copiosa sicuti sunt non solum domini Cardinales vero etiam eorum familiares et servitores omnes enim vivunt et nutriuntur cottidie de patrimonio ihesu christi quare multum a dominis est cavendum ne tales in suis domibus commorentur Ista enim est contumelia illata creatori quam deus

punire

vindex cum tempore non dissilet ideo sicud dñi Karolum non dissilacuit
contumeliam aliorum sicuti vidi multomagis dei contumeliam dissilare
non debent. Certe signum est parve fidei in blasphemante et blasphemum
tacente. Unde et inquisitores in aliquibus partibus procedunt contra tales quia pa-
rum enim credit in deum quem blasphemat parum in futuram vitam quam
iustus expectat vel parum in sacram scripturam que tales condempnat unum in te
xii scribitur Si quis in spm scm blasphemaverit dicitur neque in hoc seculo remi-
tetur ei neque in futuro di. xxv Qualis hinc Omnis autem violator
sponte sacrorum canonum blasphemiam in spm scm committit et non solum pre-
sumptiones aut actores sed etiam consencientes presumptoribus talis enim presumptio
manifeste unum genus est blasphemancium spm scm xi q iii violatores Ca- 27 q
veat ergo dñi quod talibus blasphemiis eos tenendo consentiere nunc vide-
antur ipsos alignaken audiendo ne et ipsos ultio divina cum actoribus pari pe-
na constringat

D Ulterius dico quod periurium satis est turpelogium quia turpissimum de- Periurium
fedat deum et maculat quod non est fedabile aut maculabile. Quo-
quomodo Judei cum crucifixerunt xpm sibi inferentes malum pene periurus
autem vellet deo inferre malum culpe quia ex eo quod iurat verum deum pro
sue veritatis testimonio invocat et adducit. Sed ille cum iurat falsum pari-
modo deum pro sue falsitatis et periurii testimonio invocat et adducit tamquam
pro veri testimonio cum enim secundum beatum augustinum iurare sit deum in teste addu-
cere et invocare ipse qui falsum iurat deum in teste falsi invocat et addu-
cit. Non ergo mirum si deus prohibuit Exo xx sub precepto dicens Non as-
summes nomen dei in vanum in ob tuum Non est mirum si deus odit ma-
xime hoc peccatum Zach viii Unusquisque malum ne cogitetis in cordi-
bus vestris et iuramentum mendax ne diligatis. Hec enim sunt que odi
dicit dominus Hec est maledictio que egreditur super terram quam ibidem v cum vi-
disset zacharias volumen volans dixit ad eum dominus Hec est maledictio
que egreditur super [illegible] faciem omnis terre quia omnis fur sicut ibi scriptum 16
est sic in libro volante iudicabitur et omnis iurans ex hc similiter iudicabitur
educam illud sic volumen dicit dominus exercituum et veniet ad domum furis
et ad domum iurantis in nomine meo mendaciter et consumet eam et ligna
eius et lapides. Caveat ergo dominus Karolus ne multum iurare consueat
in familiam quia non est sine delicto hic ideo nec est sine plaga unum
et dominus Karolus punire posset et plagam domus eius sicut dictum sapi-
entis ecc xxiii Vir multum iurans replebitur iniquitate et non recedet a
domo eius plaga. Non ergo permittat dominus coram se iurare quia deum of-
fendunt et periculum sibi pariunt et infamie occasionem sibi prestant. Scit enim
infamie audit et tenet satis seipsum suspectum facit sed omnis periurus
est infamis vi q i Infames ergo a nullo teneri debent seu audiri
et si de periurio clare non constat presumendum est contra iurantem
faciliter et sine causa quod cito cadet et a veritate recedet quia in multis
quis non deest peccatum et si multum loquens cavere non potest a
peccato multo nimis multum iurans

D Ulterius dico quod verbum maledictionis est turpelogium maledicere Maledictum

aut hic intelligo et voco imprecationem mali / contra quos scribit apostolus
ad Ro xii Benedicite et nolite maledicere et beatus petrus i petri iii non
reddentes malum pro malo / ad hoc habemus exemplum saluatoris qui cum maledi-
ceretur non maledicebat prima petri ii Cauende ergo sunt malediciones que
plerumque ex irato procedunt cum quia neque maledici neque raptores regnum
dei possidebunt i ad corinthios vi ymo sepe contingit quod malediciones
veniunt super capita maledicentium prout dicitur prouerbiorum xxvi Sicut auis ad
alta transuolans passer quo libet vadens sic maledictum frustra prolatum
superueniet qui misit illud xi q iii illud Et dicitur maledictum frustra
prolatum ad dominum illius quod iniuste et secundum diuinam iusticiam profertur ut
est illud actuum viii Pecunia tua tecum sit in perdicionem tale enim non vendi-
tur super maledictos sed venit super proferentem iuste maledictum quod vero
sine causa profertur iuste in maledicentis caput reuertitur et retorquetur
In hoc sensu locutus est ysaac ad iacob filium suum dicens Qui bene-
dixerit tibi sit ille benedictus et qui maledixerit tibi maledictionibus
repleatur gen xxvii Et illud maledicentes illi et tu benedices in ps
et illud mt v Beati eritis cum homines maledixerint vobis male
dico ergo quod est mali imprecatio vel mali optacio nulli debet fieri
creature nisi secundum quod dixi supra ut scilicet quod fiat sibi iusticia secundum suam
culpam et sua demerita In quo sensu dixit petrus symoni mago
Pecunia tua tecum sit in perdicionem et in causam perdicionis quia ipsam distri-
bucione pecunie meruisti Cauende ergo sunt malediciones et maxime
a superioribus quia et verecundum est in ore prelati malediccionis verbum
~~cetera~~ superiorum sunt maioris efficacie sicut et parentum et sepe
contingunt et eciam sepe in maledicentes reuertuntur Quapropter domini
Card multum caue debent talia verba que quidam iocose proferunt
dominus n. Card est et debet esse tante maturitatis quia talia verba
ipsum non decet quomodo nisi secundum dei iusticiam et zelum dei non aut
ex irato animo aut turbato sicut et ista bene distinguuntur xxiiii q
iii cum ergo ita fine quia certe aliud est quod fit ex leuitate vel
ira quod ad dicitur maledictum communiter temptacionis de ioco vel vo-
luptate ibidem quo hec in ii q iii Si quis iratus xxv dis. cum
oratum in fine aliud fit ex consuetudine ioco vel voluptate ibidem
xxiiii q iii qui negligunt aliud ex odio ut ibidem cum sancti vi ipse
aliud correctione sic in precedenti capitulo cum ergo Et illud solum concedi-
tur bonis cetera prohibentur.

Conuicium V lterius dico quod quicumque est turpeloquium absisto ergo cohibe-
debent dominum linguam et auditum quia verbum contumeliosum
cum est periculosum et graue eciam loquenti et placenti / plures enim
confusi perierunt verbo contumelie quam manuum percussionibus / multum enim tacit
cor lingua contumeliatis Unde id Eccl xxviii flagelli plaga
liuorem facit plaga autem lingue comminuet ossa Ideo sicut
est abstinendum a percussione baculi que liuorem facit sic a pas-
sione lingue que rancorem facit et est eo periculosior quia

amiciciaz veraz dissoluit que nunquam taz completa et pura reparari pt
vij et eccl xxij dicit mittens lapides in volatilia deiciet ea sic qui
conuiciat amico dissoluit amiciciaz putant enim multi quod cito obliuioni
tradat et pristina amicicia citius resurgat et remoueat quod certe non
est prout satis apte subdit ibidem premissa in hec verba ad amicum et si
produxeris gladium non desperes Est enim regressus ad amicum si aperueris
os triste non timeas est enim recordatio excepto conuicio et im-
properio et superbia et misterij reuelatione et plaga dolosa In hijs omnibus
effugiet amicus et est eo periculosius quia homo assuescens talibus sic
sunt non nulli qui talia faciunt ex consuetudine silantes iocum de facili
huiusmodi dimittere non possunt ymo sepe ex assuefactione verba proferunt in
figura solaminis que postea multum penitent emisisse et hoc eciam optime
sapiens ibidem consequenter tangit c. xxiij cum dicit homo assuetus verbis improperij
omnibus diebus suis non erudietur Et quia huiusmodi abstinere non valent
a talibus que faciunt ideo nec alij abstinent a consimilibus inferendis iuxta
illud prouerbiorum xiij impius confundit et confundetur vnde et saluator
prohibuit sub pena inflictionis et afflictionis gehenne dicens Qui dixerit
fratri suo fatue reus erit gehenne ignis signum est enim impietatis
et peruersitatis quod quis linguam a conuicio refrenare non potest iuxta dictum
Sapientis prouerbiorum xx labia iusti considerant placita et os impiorum peruersa
est Et certe diuina vlcio talibus sepe non deest vt sicut non nulli alios
conuiciant ita et ipsi viuunt lamentabiliter in penam quod eis pro conuicij
causam prestat de quo satis dixit loquitur sapiens ecclesiastici viij dicens non
despicias hominem auertentem se a peccato nec improperes ei memento quoniam
omnes in correpcione sumus Sed quid dicam de quibusdam magistris qui sub
correctionis specie exorbitant increpando obiurgantes suos subditos et
conuiciantes in tantum quod plus tyrannum quam corrigentis figuram gerunt
Credunt enim talium obliuisci cum cessat colera spiritus sedantur eciam turba-
to animo satisfaciunt Sed certe lesus et conuiciatus non obliuiscitur primo
ymo sepe talia vicia perpetui rancoris causaz prestant Caueat ergo dominus
Cardinalis ut de facili ad conuicia non prorumpant quia multum dedecet eorum
statum qui morum honestate pollere debent Neque eciam sub forma correctionis
prorumpant in contumeliaz aut conuicium quia mendax est correctio in ore
contumeliosi eccl xix Et sic predixi perpetue recordacionis est apud
multos conuiciantis verbum Cruciare eciam veraz frangit amiciciam nec
ipsam perfecte reparari permittit ideo conuicium maxime est vitandum
Seneca dicit in tractatu de amicicia moueri et mouere est officium
vere amicicie ita tamen quod adulacione careat amonicio et contumelia ob-
iurgacio Cui eciam concordat illud prouerbiorum xij qui suauis est viuit in
moderacionibus et amonicionibus suis relinquit et admittit vel postponit
contumeliam et certe predicta eo amplius sunt postponenda a tante
patribus quo amplius tota bona amicicia et armonia mentium per
huiusmodi potest dissolui quia conuicium est causa maledictionis et maledicam

causa male aut dure responsionis et dura vel mala responsio cau
sa turbationis et turbatio causa defensionis et defensio causa iniurie
et rancoris vii et beatus Augustinus dicit quod tunc quemquam iudicium maxime
sit maledicta proferre cum forte conviciis aut iniuriis provocatur xxiiii q. iii
Deus qui maledicit. Et sic vitandum est convicium in loquela sic et procul
dubio vitandum est in auditu quia nullus in vito libenter loquitur. Quare
sic dicit Bernardus non decet ad iniuria accomodare linguam sic nec de
cet eos conviciantibus alios dare aures. Unde dicitur beato Jeronimo in epistola Sit
loquentis semper linguam tuam de bonis loqui assuesce et auditum tuum
ad bonorum magis laudem quam ad vituperacionem malorum accomoda. Et alibi
Non licet tibi alterius vituperacionem audire quia ipsam nec ab aliis optares
aut tibi fieri velles

Contencio

Ulterius dico quod vitandum est turpiloquium contencionis. Tur
pe enim est et confusibile maxime viris bonis et literatis aut digni
tatibus constitutis contendere verbis. Nam honor est homini qui separat a con
tencione Proverbiorum xx. Contendere vero ygnominiosum est et turpe est. Seneca dicit
muliebre est. Est enim contencio signum stulticie. Unde illud Proverbiorum xviii
labia stulti miscent se rixis et illud xx c. Omnes autem stulti miscentur
contumeliis. Est etiam signum pravitatis. Unde illud Proverbiorum xvi Homo per
versus suscitat lites et illud xxvi Sicut qui apprehendit auribus
canem sic qui pertransit impaciens et commiscetur rixe alterius. Est etiam si
gnum malicie. Unde illud Proverbiorum xvii Semper iurgia querit malus et econtra
paciencia et dissimulacio aut taciturnitas sunt signa bonitatis et magni meriti
apud deum. Legitur enim de Mathaio abbate in vitis patrum quod cum mul
tos labores et tempora impendisset in operibus perfectionis et multi sibi tedii
fuit dictum nondum ad mensuram duarum mulierum pervenisti que habitant
in hac proxima civitate. Quas cum quesisset intrans civitatem didicit
quod cum essent uxores duorum fratrum unius habitacionis per xv annos verbo
vel facto inter se non fuerant conturbata. Unde enim vere innocentes ne
sicut litteras vii. In vitis patrum legitur quod duo heremite inter se statuerunt
litigare nondum enim cognoverant quid esset contencio. Unde laterem
in ipsorum medio collocantes per eodem discrepare et disceptare conabantur
affirmante ergo uno et dicente later est meus respondit alter spero quod sit meus
illi contra dixit primus non tuus est sed utique est meus. Ad quam vocem
statim respondit secundus si tuus est tolle eum et sic cessaverunt verba nec
contencionis materiam habuerunt. Saepe enim quamvis quibus minus scies quod
tam periculosam rem homini esse contencionem continue ipsam suscitare
et procurare conantur. Nam sic docent imperiales cronice tempore Henrici
tercii cum idem imperator pyssimus ecclesie cultor et dilector Maguntie post
annos sui imperii sollempniter penthecosten celebraret orta fuit dissensio
inter missarum sollempnia dicentibus cubiculariis Maguntini archiepiscopi quod eius
cathedra in imperatoris dextra debet collocari a cubiculariis abbatis
Fulden fuit contendum et sic contencionis initio dantes verba tandem

ad verbera prvenerut que tame sedata fuerit statim ps no sine dapno
et scandalo pluimoz et reconciliata fuit Etiam gladioz ictibus fuit fe-
data Cu go sequentia cantaret et clerus hmi dsim devotois intona-
ret hanc diez glosim fecisti vox demonis clare in aere est audita di-
centis hanc diez contentiosim ego feci quod audiens pius Imperator vi-
densqz dsim clerum et pplm in stupore ita ut exeuntes voci timerose
magis intenderent qm laudi sequentiaz decantarent iussit sequentiaz re-
cipi et ipam devotius timare ut malignus spus in remissioe devotiois
no pficeret quam sua letifera voce efficere conabat Certe si a singulis
hominibus est contentio fugienda maxie tam a dnis Card est utiqz for-
midanda et fugienda qui enim sunt unius collegii unius congregatiois
unius consilii ubi nichil periculosius contentioe Si enim homines dispares u
statu et vita et qui se raro vident et rarius loquntur mutuo contendunt
lapsus temporis contentionis vba aboleret sz qm homines unius status uni
convictus quorum etiam comitiatus maxie in sermonis usu consistit nec se vi-
tare pnt qm mutuo se videant et mutuo colloquantur discordare et conten
dunt hoc de facili no obliviscunt ymo crebra visio impery facit recen
sii quod optime attendens btus Augus in rea dicebat littes nullas habeatis
aut quaz celerrime finiatis ne ira crescat modum et trabem faciat de fe-
stuca et animam faciat homicidaz Sic n legitis qui odit frem suu homi
cida est promde nb a vbis duriorib percute q se emissa fuerit ex ore vro
no pigeat ex ipo ore pferre medicamenta unde facta sunt vulnera hec au
gus in rea Et ysm Jyno Contentio facit odioz attendit pacem cord con
tentio extinguit concordiaz contentio rumpit Quapp contentiosi etiam
phibentur ordinari quia dum adulacoibus aias princip sibi conciliant et sci-
bus suis detrahendo infamie nota ingerunt vel inter fres discordiaz seiando
sediciones facere nunqm cessant que omnia in platis dapnabilia esse pbat
dist xlvi in pn Clere et c. seditionalus et sic est lingwa ab hmodi co
tentionibus restringenda sit et ptul dubio auditus obturandus q vix cum mi-
nitate suscipit q contentionis vba narrat utuosus enim du gtine no
pot nisi contendentez indebite obiurget uel saltez compesce tenet sibi ipd
contentionis causaz pstat quare multum sunt fugiendi contentiosi et abeis
aures obturande Sunt enim no nulli qui sp ad talia apponunt aures i ali
orum contumelys delectantes qui certe finali pPaz gtumeliaz no evadut

D[e] Scurrilia

Dleterius restringende est auditus a vbis scurrilibus que ve sunt inv
pilogium Nec decet dnos Card dice uel audie, vij et aplus ad
eph v dicit fornicatio aut omnis inmunditia aut avaricia aut turpitu
do non nomient in vobis sic decet sctos Certe q no dt q no stant i
vobis sed dicit q non nomient in vobis x no audiant a vobis sic
decet sctos dnos Card qui scto sctoz gtinue amistrant et assistunt
Multum enim est indecens hoc pctm no solum in lingwa sed etiam i audi
tu et certe signum est lascive mentis qm talia libenter audiunt vel locunt
q ex sillabis prvenunt sillabe et ex vbis vba et ex vbis cogitacoes ex
cogitacoibus nephanda facta Qui enim assuescit turpia loqui paulatim

pudor ab ipso loquente vel etiam audiente recedit ita quod aliquando quod est verecundia
et pudor consuetudine solacium reputatur Sunt enim hodie multi qui talia verba
libenter loquuntur vel audiunt ad finem ut solacium et risus sequatur excecati quod certe
magnus est error et turpitudo audire turpia propter risum vnde crisostomus dicitur
Risum repudia et de re pudibunda vel pudoris plena sic est verbis scurrilibus i
rerum plenum errore est Declarat enim risus talis de re turpi hominem quod testari
debent si prudens si pudicus si districtus est vnde ecclesiastici xix dicitur amictus corporis
et risus dentium et ingressus hominis enunciant de illo scilicet qualis sit in mente
et qualis in sua intentione talibus enim maledicitur luce vi vbi dicitur ve vobis
qui nunc ridetis quia lugebitis Ex quibus apparet quod periculosum est homini au
dire scurram que ad risum provocat Legitur in vitis patrum de quodam sene quod cum
videret quendam ridentem dixit ei coram celi et terre domino rationem totius vite no
stre sumus reddituri et tu rides Caveat ergo dominus cardinalis a risu tali qui est
ex sermone turpium et scurrilium verborum ymmo graviter reprehendere debet sic loquen
tes et si risus aliquando excepserit non sit ob turpia sed ex bonis virtuosis placere
deo preceptione tamen cum modicamine quia fatuus in risu exaltat vocem
suam ecclesiastici xxi vir autem sapiens tacite ridebit Vnde et beatus Gregorius in mora
libus tractans illud Job xxix Si quando ridebam sic dicit prelatus se debet habere taliter
ad subditos ut ridentis timeatur et iratus amari possit ne nimia leticia vilem
et inordinata severitas reddat odiosum Vitanda est ergo scurrilitas quia vere
assuetus ipsa tandem non pudet verbis apta conformare Non enim sine causa di
xit apostolus prima ad chorinthios xv Corrumpunt bonos mores colloquia prava Item
ii ad thimotheum ii sermo eorum ut cancer serpit Certe aliud vulneris ad stomachum aliud
retrograde ad pectus immo cancer nec contentatur verbum scurrile in se ipso sed
vlterius serpit ad cor ipsius monendo et alliciendo ad turpia perpetranda Ca
vendi ergo sunt risus incondite fabule inanes cantus indiscreti turpes
ioci vel plura ioci dist. xliiii Nullus presbiterorum Et quia talia verba quandoque
in mensis narrari consueverunt ideo prevenienda dei et sacerdotum ibi vnde
sancta constituit sinodus Et quia solent mensis otiose fabule interponi et omni
sacerdotali convivio lectio divinarum scripturarum misceatur per hec enim et anime
edificantur ad bonum et fabule non necessarie prohibentur ibidem pro reverentia
Olofactus
Vltimo est necessaria continentia olofactus ut ne nimium queratur
delectatio in olofactu sed sufficiat attendere quod natura necesse habeat non quod
delectet Nam vidi aliquos qui muscum ad alia odorifera portabant in manu
aut tenebant in cubili putantes ex hoc recreari et a corruptione preservari qui
aliis causis transferre debent suos quia certe dicunt philosophi verum est quod ex eisdem sumus
virimus et nutrimur vnde et aer purus omni aere vaporali sanior est et in
ipso natura amplius gaudet et confortatur quod tamen multi non attendunt sed
prodesse credentes quod delectat Timere enim debent qui delectantur in ta
libus ne compleatur in ipsis illud ysaie iii Erit pro suavi odore fetor scilicet
infernalis qui est penalis hiis qui ad infera descenderint Item illud psalmi
Ignis sulphur spiritus procellarum pars calicis eorum Sunt enim tales similes
miserabilibus muscis qui odorem carnium sentientes cum avide ollis bulli
entibus se ingerunt et inmittunt quod in ipsis sepius merguntur

et moriut et qnia delectacio olencium satis commdit cum hijs que
scdm gustus afficiut Vnde circa pmissa non vidi diutius immorandum
Et qnia ipa continencia no solum refrenat inordinatum appetitum
delectandi verum et inordinatu appetitum habendi Ideo mir ad re
stringendum habendi appetitum sunt aliqua notanda qnitem sep de restricto
ne delectacionum est habitum in pmissis / et qnia delectari respicit volupta
tem habe diuicias respicit vtilitatem Ideo de hac vlterius e dicen
dum Sed qnia infinita qnasi sunt ppt vtilitate que ad duos Card
pmo no videntr non intendo circa superflua occupari Bonum qr ppter
vtilitatem exercetur vsura / exercetur rapina iniusta tallia exigunt
in negociacionibus fraus committr innumerd recipiut advocatore
consilia corrumput Sz qnid hec ad duos Card / tio cum intendunt
vsuris no exercent rapinas no talliant qqiad no negociatr nec eis pot
compete advocatore officium dum mo a innumeru recepto sint immunes
Et qnia de hac satis dixi ubi de impedictibus bonum consilium agebar
Nec hic de hac amplius loqui e nolo Sed qnia vtilitas duorum
Card consiste videtr in bnficiorum multiplicatoe in fructuum commodes
dispensatoe et amstratoe seu qsuacoe in causare et negociorum
assumptoe Vnde circa temperanciam seu temperanciam pdictore aliqua
dicenda videntr / Set cum tetigi vbi de qrta spe prudentie agebatur
qr multum expedit duos Card bnficia no habe dum mo alias sum
decenciam status eis posset provideri.

Nunc vero ad persuadendum vr ut multiplicato talium bnficiorum
vitetur qntum est possibile / et tum istud locut multis tum plura
tem adducunt multa dicentes ipam omo esse pertim Nam po sic dicunt
talis multiplicato fit ex nature necitate / aut gratie inclinatoe / aut
viti corruptoe / Non pmum qr na paucis contentatr Vnde et Sen ca
exiguum natura desiderat / et p ad ten vi habentes alimenta et quibus
tegamur hijs contenti simus / Nec eciam ista pluralitas appetitur ex gre incli
natoe qnia gra paucioribus contentar qm natura / qria ipa e aqua
de qua fitim extinguens / put dicebat xpus Jo iiij Qui biberit ex
aqua quam ego do no sitiet ineternum / sup quo vo dr btus augg Qui
biberit ex flumio padisi de quo gutta vna maior est qnam totus occeanus
restat ut in eo extincta sit sitis mdi Gra cum dei inclinat ad amo
rem dei sine qua esse no pot / talis cum tpalia vilipendit / qnare
ad pluralitatem bnficiore ipa gra no inclinat / xpus cum deus fons
gre et caritatis no docuit pluritatem bnficiarum / sed firmat paupertatem
qnare clarum est qr gra cuius ad grum sue doctne minime inclinat
habentem / et confirmatr eciam experimento sepe contingente vz qr multi
beneficiati videntes appinqnare terminum sue vite illa resignant
tempe quo gra sunt magis indigentes cum tunc oppositum esset expedi
ens si multiplicatate bnficiarum gra posset haberi Vnde et btus aug
dr Qui veram fidem habet no cupit in hijs miseriis fieri dives
/ pluralitas autem bnficiorum magis appetitur ppt diuicias qm ppt paupertate
Ex quibus et multis alijs que adducunt concludunt qr dicta pluralitas

solum procedit ex vicio seu appetitu vicioso Item dicitur quod de iure nature
est ut habens beneficium resideat in loco beneficii et deserviat quia de iure na-
ture est ut stipendia recipiens deserviat apud illum a quo recipit Cum ergo
quis habeat plura beneficia non potest utrobique in illo loco beneficii deservire quia non
potest esse in pluribus locis simul et ideo cum plura habens beneficia apud ec-
clesiam a qua recipit stipendia illa deservire non possit videtur iste quod inique
pluris feceat ... ab aliis quod sit non est beneficium institutum Alioquin pari
modo omnes Canonici possent recedere et dimittere ecclesiam desolatam et
spoliatam divino sacrificio et officio divino quia non est maior racio quare
unus posset iuste recedere quam alius si itaque sufficit oraciones fieri
in aliquo loco sicut in ecclesia ubi sunt talia beneficia instituta Item
vel pluralitas beneficiorum competit alicui ex eo quod est sanccior et devocior
vel ex eo quod ad exequendum illud propter quod est beneficium institutum est ha-
bilior Non primo modo quia sic devociori homini totius mundi si sanctus est
omnia possent beneficia conferri quia qua racione duo vel tria eciam quia
si devociori aut sanctiori semper esset beneficium conferendum propter suam
eminentem sanctitatem nec obstaret illi pluralitas immo beneficium aliquod
alteri conferre posset quamdiu viveret ille quia per casum ipse est san-
ctior et si talis remanet non est racio quare plus duo quam omnia
Si dicitur quod ideo magis competit alicui beneficium quia melius potest
deservire quo igitur unus habebit plura cum certe ambo non pos-
sit deservire in utraque ecclesia nec absentis similiter sufficiat ut probatur
quare etc Item instituentes talia beneficia illa instituunt ad dei lau-
dem principaliter in tali ecclesia et sui et proximorum salutem Sed plura
habens beneficia non potest deum laudare in utraque ~~in~~ ecclesia ergo
per pluralitatem beneficiorum laus divina minuitur et donantis seu insti-
tuentis voluntas et intencio defraudatur Apud plures est dubium
an aliquis super illis ad certum finem ordinatis possit dispensare ut
ad alium finem deducatur presertim quia non videtur in melius commutandum
quod sit laus dei et proximi utilitas que in primo precepto fundatur
Si dicatur ita absens quis laudat deum et orat pro proximo sicut
presens certe non sufficit propter plura Primo quia sic possent dicere omnes
Canonici et ecclesia maneret sine ministro 2° quia melius est deum
laudare in pluribus locis quam in uno alias fatue principes nostri et Impera-
tores sic fundassent ecclesias si ad dei laudem et honorem plus non
esset deum laudare in diversis locis et regnis quam in ~~uno~~ tantum Si
dicatur iste per suam prudenciam subveniet eciam ne bona dilapidentur
et per quos ut ministri alii dei laudem possint continuare alioquin tota
dei laus cessaret si bona essent distracta ergo meretur bene prebendam

si singulorum laudes priuat / contendo casum sed respondeat gallicus
quo subueniat ecclesie gallicane et lumbardus ecclesie alamanie
vno oculus docet quod beneficia talium sunt primo collapsa / nec aliquis
impendunt obsequium ecclesie ubi sunt beneficiati / ymo ipsorum absencia
est causa ecclesie ruina et destructio vltimata / ymo de suis prebendis
curant edificijs quum vruant cottidie et collabant. Item clarum est
quod deus plus laudatur per plures quam per vnum si huius plura beneficia
alteri subtrahit occasione laudis dei. ad quod huius beneficium obli-
gatur ergo videtur quod iuste plura beneficia tenere non potest a quocumque quia
nullus tam sanctus est tam literatus est quin alius vna secum plus deum
laudet quam ipse solus quia ipse bonus facit quod potest et alius eius lau
dem non minuit sed hoc parum quod potest apponit. Ipse bonus non
dicat nisi horas vna vice et alius non condicat horas minus si ha
bet beneficium et sic ambo faciunt ad quod beneficia sunt instituta
quod non facit vnus huius beneficia. Item videtur esse contra non
stenim pluralitas in hominibus plura beneficia / quia oculus vnius et
ecclesie est ob altius ecclesie / quia archidiaconus vnius ecclesie
est tantor altius. Item idem est pater et filius / quia possibile est
quod sint duo decani in duabus ecclesijs et in vtraque quilibet est canonicus
et sic quilibet est prelatus altius et suus subditus. Item arbor
media et sic quilibet est prelatus altius et suus subditus. Item arbor
diuersos fructus facit / quia sic tenetur ad officium vnius ecclesie sic
et altius et eadem racione ad tercium ad quartum et sic vltra. Item ex
ista pluralitate beneficiorum sequuntur multa vicia vtputa gula. luxuria.
vana gloria. superbia. et ipsa pluralitas procedit ex auaricia / quam
sequitur accidia et indeuocio / quia si vnicum quis habet beneficium
oportet illi magis intendere chorum et eciam magis frequentare propter
cottidianas distribuciones / ex quo vero plura sibi sufficiunt ad commo
dum suum absencia amplius non curat aliquis ipsorum deseruire
Item ex ista pluralitate multe fraudes committuntur. Primo in deum
ut dictum est quia ex duplici beneficio duplices fructus debet
habere et non habet nisi vnum. Item in ecclesiam quia multi
lant vno membro et per consequens eam debilitat. Item defraudat
pauperem clericum quia alterum beneficiorum debet obtinere. Item
vicarium siue curatum qui omnem laborem portat et ille huius
beneficium mercedem recipit sine labore. Item subditos a quibus
decimas et redditus ac alios prouentus recipit defraudat cum
eis contra debet spiritualia seminare et non facit. Ex hijs et multis
alijs videtur valde mirabile multis quo huius beneficium sufficiens
ad victum suum et sibi necessariorum ad victum non sufficit aliud velit
nec curat acceptare / maxime a viris expertis virtuosis et literate

quia isti concludunt quod habere plura beneficia quorum alterum sufficeret
ad premissa non sit de illicitis quia prohibitum, sed contra de prohibitis
quod illicitum et per consequens supra ipa non sit dispensabile racionabiliter et
sic sit dissipatio vera est omnis cultus dei et proximi caritatis nec
dispensacionis meretur habere nomen. Concludunt ulterius quod non sit
licitum habere unum beneficium curatum nisi in loco sui ydiomatis
et lingwe. Item dicunt quod huius beneficium tenetur facere residenciam
personalem et exercere officium quod beneficium ipsum exigit et requirit
et ideo tenetur etiam ipse talis esse quod possit singula officia personaliter
facere et velit et sciat, et si ignote lingwe sit beneficium tale
obtinere non posset quia populum nesciret erudire dirigere et docere. Christus
enim dicebat Oves mee voces meas audiunt et agnosco eas et
cognoscunt me mee. Quomodo autem vox ignoti hominis et alterius lin-
gwe possit intelligi non videtur, ideo concluditur quod sibi maxime
curatum beneficium habere non licet in partibus ubi sua lingwa est ignota
nisi talis esset qui de facili posset ipsam addiscere et tunc hoc esset
homo condicionum excellenciam que recompensarent interim defectum
lingwe. Unde et ipse recipiens tale beneficium peccat et conferens
et recipiens ex eo quod obligat se ad id quod adimplere non potest. Obligat
enim se recipiens beneficium ad officium exercendum quod beneficium requirit
ad quod non est ydoneus homo ignote lingwe si curatum existit nec
sufficit sibi acquirere provicarium quia eadem racione laycus ipsum habere
posset et provicarium desinere quod forte melius faceret et ordinaret
quam clericus prout [illegible] dictum fuit. Peccat etiam conferens quod et ipse est
acceptor personarum dans persone minus ydonee cum ydoneam bene pos-
set habere. Respicit enim sic conferens ad persone favorem non ad ecclesie
utilitatem quod enim alicui ecclesie est providendum primo debet attendi
ecclesie utilitas et non persone promotio que preficitur et secundum condiciones
officii quod requirit utilitas ecclesie debet provideri de personis in beneficiis
assignandis. Aliter enim dans peccat graviter tamquam infidelis procurator cui
talis est ecclesia commissa, quia cum talia bona sint patrimonium Christi de-
bent conferri magis proximis ei, et tales sunt meliores pro tali of-
ficio quod beneficio est annexum. Agit etiam talis conferens contra bonum
iusticie distributive que respicit non ad personas sed ad personarum merita
et utilitatem boni communis. Nam cum sint bona quia ecclesie meliora me-
lioribus pro officiis annexis beneficiis dari debent, ymmo peccat graviter
si conferens confert beneficium sufficienti preposito sufficientiori ad idem be-
neficium promerendum, et est infidelis dispensator quod fidelis et debita
dispensatio secundum equitatem naturalem exigit ut melior preferatur ad
deserviendum illud beneficium, et si in parrochia essent homines diversi

Utilitas ecclie

lingue pferendus esset ad ecclam illius prochie qui sciret vtramqz
linguaz illi qui tm vnaz sciret Cu go iura dicit q sufficit dare bo
no dupliciter habe pt intellcm tale dcm vel em intelligi pt q suf-
ficit dare bono qntum est ex pte recipientis vel dantis Si ex pte
recipientis vm est q ipe no pccat qui recipit bnficiu si ad ipm pro
recipientis vm est sufficiens etiam si eo melior pq ponat qria ad recipiete
mendiu est sufficiens etiam si eo melior pq ponat qria ad recipiete
no ptinet q eccle prouideat de meliori s sufficit q puideat de
bono .i. q ipe sit talis vt illud facere possit qd bnficiu reqrit ipe em
est capax bnficij si est talis et recipiendo no pccat si pbabilit se
sufficientez videat ad exercendu officiu ad qd exercendu recipiedo se
nescium se obligauit nec ad ipm ptinet curare de meliori Si aute
dicat et intelligat q sufficiat conferri vt bneficiu det bono intelli-
gendu est hoc quo ad legez humanaz que eius fctm no reticiat
si bono confert dimisso meliori nec punit hoc fctm ppt difficultate
iudicij de meliori cu difficile sit iudicare quis sit melior q certe
vnus reputat vm bonu quem alius reputat valde malu et sic ad
vitandu mag malu tolleant iura q det bono et sufficienti no
tam ppt hoc apud deu est excusatus cuiq causaz agit si meliorez
quem sit pposito pmouet bonu qui ymo in districto examine est
sup eo iudicandus et puniendus Sed certe ista sunt grauia quia
tenuit no fuant et a maioribus et lratis Et em bnficia ha
bent a multis qui sciut se nunqm posse reside nec intendut nec sci-
unt linguaz patrie vbi habent bnficiu multis est notu nec est hic
disputandu de ptate dni nri pape an possit dispensare q ine
facit talud q no possit nec est psimmediu facilit q tot lrati vi
tot bnficia simul retinent si credent periculu aiarz exinde ipis i:
mine licet sepe videant q talia bnficia ex gsta resignent Quo
modo satisfaciat racionibus aliorz no bene video Nam legi doctores
tam iuris scpti qm theologos et gmuter theologi videntur dicere in
duobus casibus esse licitu habe plura bnficia quorz vnus respi
cit necessitates psone vtpote quia vnicu beneficiu no est suf-
ficiens adiunctum habentis bnficiu alius respicit ncitate eccle
vtpote si no sint clerici sufficientes primus reducit ad tenuitate
bnficij vt hetur x. q. iij. Vnio e(cclesi)e. de reli. do. quia 29 caus reduci
ad raritatez seu paucitate clericorz vt xxi. q. i. Clericus insi. Et
ad istos casus reducit isti ut vnus habeat ecclesiaz intitulataz
et aliaz comendata et sic iste ut vnu bnficiu alteri annecta
et sic iste ut vnu bnficiu sit ab alio dependens Cum ista sit
licita ppt tenuitatez bnficij aut raritate clericorz et in his ca
sibus cadit dispensacio que magis ppe vocari posset declaracio

I

Juris in quo casu de se malu et illicitu possit fieri bonu et licitu
Et istos quos casus tangit Ray in summa ti ut ordinatus domui sue sit
bene positus / dicut ergo theologi q non est dispensabile licite q
vnus plura bnficia obtineat nisi in duobus casibus pdictis / et habet
istud ratione quia ex natura rei et iure diuino bnficiu requirit officiu in
loco bnficij et ad quez locu tale est bnficiu ad dei honorez deputatu
et per quns bneficiu requirit residencia psonalez beneficiati nec p
aliquid pot excusari a residencia psonali nisi ex necessitate al-
tera ~~psonare~~ pdictare uel psone videlicet ut bnficiu non sufficiat
sunt psone / uel ecclie quia non clerici necessarij et sufficientes et per quns
in nullo alio casu e dispensabilis pluralitas bneficioz pt qui sit
quns excusabilis a residencia psonali Item dicut nulla dispen
sacio valet que est ad diminucioz diui cultus et laud dei sed hijs
duobus exceptis casibus omnis alia dispensacio est ad diminucioz diui
cultus et laud dei ergo non valet pba minor quia si vni psone datur
duo bnficia que sufficiunt ad duoz necessitatez iam vni aufertur et eo lau-
dis dei iam diminuitur diuinus cultus quia maior est dei laus et cultus
diuinus duorum quam vnius Si dicatur vnus est sanctior vnus e lite
ratior pfectior melior quam x alij nichil refert quia non e tam
sanctus in mundo qui in tantum laudare deu posset quin alius quantumcumque
remissus in sanctitate in deuocione in licatura in pfectione eciam deu laudare
pot et sic laus duoz semp excedit laudez vnius / habeat ergo sanctis-
simus et litteratissimus sufficiens bnficiu deu laudare debet pro bnficio et
eo amplius quo amplius deus tantus dotauit eum virtutibus et gra-
cijs / Sicut et pctor bnficiu saltem septe vicibus in die deu laudare
debet Nec laus pctoris minuit laudem iusti nec est eciam supponen-
dum q aliquis bnficiatus sit pctor quia sibi non esset dandu si sciretur
Si ergo sanctissimus et pfectissimus habeat bnficiu sufficiens vel contetabitur
et si non contentatur vere iustus non est nec istud nec aliud esset sibi da-
dum Item dicut vel pfecto viro dabuntur plura bnficia ex eo q p
fectus est vel ex eo q vnum sibi non sufficiat Si primu dicatur omnia bn
ficia sunt sibi danda donec sibi equalis uel pfectior habeatur Si p
fecto prise est sibi causa sufficiens ad habendu plura Si 2m dicatur
tunc concedit vnus casuu de tactoz viz tenuitas bnficij et in hoc casu
non negatur Bonifacius li iij ca viiij de eta et quali eta si et Bonif
li in 6o vij de institucionibus si iui / quns institui sequuntur Item insti
Archi tuendus et de cler in glo sup c. dudu circa vacho sup o vltimo
concordat cu illis in tam casibus sup dictis / Wilhelmus vero in glo
sup c pdicto id dicit de eccis q de pbendis / Sed Innocencius in glo
sup ca cu iam dudu de preben dicit Si quis in habendo plures
canonicatus vel prebendas non attendat ppriam voluntatem
sed dei et uel ppter honorem sed omnis hec sunt dispensacione
recipit plures plebendas que non requirunt residenciam
ac Et ij / In spetum Et statum pq vide diuc
q atque in bnficijs residenciam requirentibus sic id vbi
psona esset bona et industria et licita que melius
faceret et posset diuinis coloris vel cleri regere quam

octauus

aliud vnd

Alius vero sup. eo. patet ... de cle. non resi. Post
plura ... beneficia residentiam requirentia
nisi ... statuto vel privilegio vel consuetudine
contra vero de ... c. ... in glo. super
verbo litteras ... materia ...
quod ... non possit dispensare in pluralitate beneficiorum
... quod ad ... dicit ... quod dispensare
... prorogata ... vel ...
... beneficium et ...
... et ... Et ...
... et ... de cle. non resi. ...
Mayor ... in ... statuto vel consuetudine
... c. ... Et ...
... glo. ... in ... dispensationibus sive ...
... non est dispensatio
... sed dispensatio ...
... dispensare. quod ...
... ... ad ...
... Eugenius ...
... dispensare sed in ...
... in ... utilitas ...
dispensatio est ... utilitas ... dispensatio
est utilitas ... sed quando ...
aliud est ... dispensare est sed ...
dispensatio ... et ...
... dispensatio ... quod ad ... quod
est ... quod ...
... beneficiorum ... quod ad ... quod
est ... et ... ad ...
... sed ... dispensans in ... dispensationem
... in quo dispensat. Nec ... est ...
... secundum Theologos ... que
... ad dispensationem ...
... est ... beneficiorum ... quod ... beneficium ...
... ad ... beneficiorum ... quamvis ...
... et ... et ...
... aliud quod ... ad ...
... vel aliud beneficium ... non ...
... possit ... Causa autem est ...

Utilitas

Necessitas

Tenuitas beneficiorum

Paritas clericorum

Seu pluralitas beneficiorum. Item quando duo beneficia possunt [illegible] vel
licite habere intitulatum et aliud commendatum et illis tenere
utriusque curam habet et desinit quando propositus est sibi
prout istas duas compares
vel alterum ipsorum et omne quando unum annexum commendatum
beneficium [illegible] iuste sit quod est curatum et quando est minoris
[illegible] curatum [illegible] beneficium sit [illegible]
[illegible] et [illegible] sufficit unum beneficiorum ad defendendum singula
beneficia [illegible] per dispensacionem et [illegible] est [illegible]
dispensari non in [illegible] qui licite est [illegible]
magister [illegible] dispensacionem. Raymundus
[illegible] vel curatus [illegible] duo sit [illegible]
et [illegible] addidit ad [illegible] hostiensis [illegible] Wylhelmus
[illegible] et [illegible] in [illegible] [illegible]
Si unum beneficium [illegible] ab [illegible] vel [illegible] est
[illegible] et [illegible] habent intitulatum et
aliud commendatum quas [illegible] duas [illegible]
[illegible] ad duas [illegible]
[illegible] iuste fieri [illegible] alterum [illegible]
[illegible] hoc [illegible] ab [illegible] in [illegible]
[illegible] aliud [illegible]
[illegible] glosa [illegible]
et [illegible] in hoc casu [illegible]
[illegible] vel [illegible] littera
Consilium est ut certa [illegible] et [illegible]
[illegible] multa [illegible] apud [illegible] sufficit
sed sola [illegible] apud [illegible] beneficiatus [illegible]
[illegible] Si unus homo habet duas [illegible]
et [illegible] a singulis [illegible]
[illegible] apud [illegible] beneficiatus [illegible]
[illegible] quia [illegible] solum [illegible] sit dignus
[illegible] beneficium [illegible] est dignus licet forte
nullo [illegible] sit dignus. Dicit [illegible] aut Episcopus
dant [illegible] indulgencias ad certum [illegible]
[illegible] aliquid [illegible] et [illegible]
[illegible] pauperes [illegible]
[illegible] maioris
[illegible]

7 tn̄ ꝯstat q̄ Indulgencias non mer̄ relinquendo Ecclesiam pauperes
dando diuicias quin nec sunt opus institutum 7 deriuatum
ad ipsius meritum apportunum pari modo similiter ac quis
p̄ducit p̄ tuitu medij insensibilis p̄mium et non meretur
bene magnum sed beneficium Ecclesie alicui non meretur
si apud Ecclesiam non mer̄ opus cum tali ꝑt quod opus
est beneficium institutum 7 ipse atque de beneficium ad hec se
obligauit Sed p̄ d. Cardinalis alij aliquibus allegant
7 p̄sertim dicens Primo p̄ q̄ beneficium ecclesiasticum cum
personali residencia non obstante p̄t licite obtineri
Secundo q̄ q̄ plura tali ... obtineri Primo p̄ d. Cardinalis
summus vel Ecclesia q̄ de bonis Ecclesie aliud possidetur
quam dignus est ... meretur suum sed bona
Ecclesie non sunt alia quam beneficium quod opulentiores
de beneficijs sustentari q̄ licite potest ut beneficium obtineri
sed corpus statum 7 statum qui impendunt Ecclesie non adsubtes
personaliter residenciam q̄ tu non respicis non obstante
q̄d beneficiate licite p̄t obtineri 2a p̄s sic p̄. Nullum
beneficium est tam pingue quod sufficit dicto Cardinali ad sustentacionem
sufficientem sui status vel sue conuersionis q̄ plura sunt
sibi neccessaria est sic dicitur est ... q̄ ... tali beneficio
est ... ad accipiendum aliud beneficium si redditus
est tales q̄ non sufficiunt ad sustentacionem ... sui
status sui ... planum est q̄ ... 7 ... magistri
licite possunt ... status qui simplex ... pulchre et
... ac alios ... magistros sunt ...
... deputati 7 si non sufficiunt plures
... ad tenendum statum sui ... licite possunt
aliud beneficium accipere ... 7 alia ... Ecclesie
... 7 in ... Ecclesie ... Tamen
a ... sustentacione status sui pari modo et dicti
Cardinales indigent ... ad sufficienciam sui status
... beneficium non sufficit ad ... status tenendum
... q̄ plura alia 7 ... possunt licite obtinere
... sufficienter ad statum suum ... de bonis
Ecclesie ... licite sustentari Sed ... ordinem
7 ... in ... q̄ ... Ecclesie
... de ... Ecclesie licite
... licite ... Romana
Ecclesie non est ... sed ...
... beneficium obtinere p̄t ... titulorum
7 in ... residere ...
... sunt ... tam quam ...

Anastasius presbiter cardinalis tituli sancti Marcelli ecclesie parrochiam
[illegible] sicut quamplures [illegible] Canonum statuta discernunt. Sicut habetur
[illegible] in [illegible] Item dicitur Nicholaus est [illegible]
[illegible] quod [illegible] [illegible] et [illegible]
Certe [illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Item cardinalis [illegible] Cardinalis [illegible]
ecclesie [illegible] quod [illegible] beneficium [illegible]
ecclesie [illegible] quod [illegible] beneficium [illegible]
[illegible] ecclesie [illegible] quod [illegible] beneficium
[illegible] quod beneficium [illegible] [illegible] quod [illegible]
[illegible] illa quod [illegible] quod [illegible] pluralitatis beneficiorum
[illegible] [illegible] Item [illegible] est quod [illegible] et
[illegible] ut aliquis pluralitatis beneficiorum [illegible] et [illegible]
beneficium Certe in [illegible] quod [illegible] [illegible]
[illegible] et [illegible] in [illegible] [illegible]
[illegible] legitur canonice [illegible] q. 1 [illegible]
[illegible] [illegible] Episcopo [illegible] [illegible] presbiterum
parrochialem ecclesiarum [illegible] legitur Canonice
[illegible] [illegible] antiquos [illegible] [illegible]
[illegible] legitur canonice 12 q. 2 [illegible]
[illegible] episcopo [illegible] Et postea [illegible] [illegible]
[illegible] [illegible] ad [illegible] et omnes dictus
[illegible] [illegible] cathedralem [illegible] [illegible]
[illegible] [illegible] q. 4 [illegible] [illegible] [illegible] Episcopus
[illegible] habet beneficium Certe [illegible] [illegible]
[illegible] ecclesie [illegible] ecclesie [illegible] antiquitus [illegible]
[illegible] [illegible] [illegible] habet beneficium [illegible]
Certe [illegible] Nec [illegible] [illegible] [illegible] valuit
[illegible] [illegible] in [illegible] fundamento fundatur
Et [illegible] [illegible] [illegible] [illegible] [illegible]
Nullus beneficium est [illegible] [illegible] quod [illegible] ad
[illegible] Cardinalis [illegible] et [illegible] Cardinalis
Certe [illegible] [illegible] quod [illegible] dictum
[illegible] [illegible] [illegible] quod [illegible] beneficium [illegible]
beneficium [illegible] est [illegible] beneficium Canonicis [illegible]
[illegible] est [illegible] quod [illegible] ad [illegible]
tales quales [illegible] [illegible] actualiter et [illegible]
[illegible] est [illegible] [illegible] [illegible] est Canonica
et [illegible] est [illegible] et [illegible] [illegible]
et [illegible] [illegible] est [illegible] [illegible] beneficium ad [illegible]

talium presentare non sufficerent preterea posset beneficium aliud habere
obtinere. Unde si duo canonici habent canonicatus quorum unus
sufficit plus ad vitam et statum canonici possit habere alius
beneficium recipere et obtinere. Secundum non sequitur. Si beneficium unum
non sufficit ad statum cardinalis sicut patet habere plura obtinere
non sufficit ad statum cardinalis etc. Propter hoc alicui beneficium [illegible]
quia status cardinalis non est status [illegible] beneficium [illegible] et [illegible] aliud [illegible]
[illegible] cardinalis quod [illegible] beneficium et [illegible] aliud [illegible]
beneficium non sufficit ad statum illud et illo beneficio [illegible]
[illegible] aliud habere etc. Nec [illegible] status cardinalis
non est status [illegible] aliquod beneficium sed est talis status
[illegible] beneficia in [illegible] non sequitur quod si unum
non sufficit quod plura possit habere obtinere. Nec in illo [illegible]
non sufficit quod plura posset habere statum sed [illegible]
[illegible] quam quibus posset tenere statum sed [illegible]
et [illegible] [illegible] [illegible] non sufficit beneficium quod [illegible]
habere plura sed nullus [illegible] est. Si beneficium non sufficit
ad [illegible] [illegible] unum [illegible] beneficio [illegible] statum
[illegible] [illegible] non sufficit ad
beneficium ut si [illegible] [illegible] non sufficit [illegible]
[illegible] [illegible] statum [illegible] qui est status
[illegible] [illegible] statum plura habere aliud beneficium obtinere
[illegible] beneficio quod [illegible] plura habere [illegible] [illegible]
et [illegible] habere [illegible] [illegible] [illegible] [illegible]
ad illud beneficium obtinendum [illegible] hec [illegible] [illegible]
[illegible] [illegible] [illegible] posset [illegible] [illegible]
[illegible] [illegible] statum et [illegible] [illegible]
[illegible] [illegible] [illegible] posset et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] statum [illegible] aut [illegible]
[illegible] [illegible] [illegible] statum [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible] beneficium
[illegible] sufficientia sed [illegible] [illegible] beneficium
plura possidendi [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] quod ad [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] supportabunt
[illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] consulere [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et alia
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible]

Sicut in multis probatur supra. Nunc iam vero si pateret ut
vice de alia via regimen pari modo contra de
Vandalos et alios qui ecclesiarum obtentu sequuntur
in parte d. de xi. vel de psalmum dicitur. Item
Bethlehem in multis plura et que contra statum et clementiam pertinent
possent multi dicere lucem, quia de parte contra conspiracionem que
accidit in regno aduersus nunc prelatos ecclesie et maxime
contra et clerum in ultimo concessit quam acceperit. Sunt quod
ecclesie in Roma curia multifarie allegant. Clamat contra
tamen patrem vicarii summum quam Romana multi prelati solum
me pati sicut contra nunc per annos fuerit nonas
complures clericos curiarum prioratus et clericorum et in
regresse ad ecclesiam fere concepisse in capitulo in vispeream
quando dedit Romam multifariam velud captare et actum
nephandum compositum propter quas in Romanis nunc sunt solum
quod debent. Aliqui tunc volentes clamare contra prelatos
sunt simul formidantes periculum vel vix difficultate
et expensis procuravit obtinere sed et ideo super quoniam
tamen ecclesie multi viderunt vero potius propter clamare
reformari multi eciam in Alamannia fuerunt obligati
et maxima tulla ecclesie quam concessione ecclesie
dilapidanter multis annis et aliqui prelati discurrunt.
Sicut sepe in Alamannia est visum propter quod oportet generaliter
pro episcopis, pro ecclesiis, pro comperis dicitur valde ut prout
prelati singulis annis certum quod clamare possunt fuerint
et se non quovis placet in Romana vero ecclesia
et mercenarii prepositi multi et alii multum quod valent
non corporaliter, dum est super magistratum. Similiter autem
hoc fieri possent certe et similiter ceteri possent tam in
ecclesiis et celebraciones a predicta pressura quam
multi prelatorum Romanorum longe plus grauaret et oportet
illa generaliter et leuem saluti communis e communis et
plus quam ab una parte. Sed et nullus prelatus
a solucione sedis tamen leuius poterit dilacionem vel
compromissum possent petere. Qui eo quod ecclesiam ~~possent~~
passive paschali et per tempus de [illegible] ut [illegible]. Sic
[illegible] possent obseruari et multis generaliter prelatorum
[illegible] in [illegible] consistit
in fructuum ecclesiarum pro dispensacione pro communicacione.

Sexto cum contingit quod suspectus fuit ad supplicium et damnatus vel
ad mortem. Nunc dicitur dubitatur utrum sit contingens
dicitur de primo textu quod licet ea est detestabilis
quo apud omnes pactos hominis dicitur sit amplius predicabilis
Prelato cum quantum dicunt secundum suum vitium intellectus
Primus casus est quod si differam tamen per quod
Iure dicitur suum quia sexto autem multum omnium potentiam
separat dampnatum et alia dicitur quibus iure dicitur est
autem. Dicitur est quod princeps nature vel
pungere vel sultem alius in fame cum quantum vero 3m
suus quod licet non sed licentiam vel sed relinquit et cum multa
et extorsionis primam et dissimulatur laudare quando de
contingit autem aliquando quod cum videtur est laudari
sub alia causa in dicitur non multum quoniam oportet
eos displicere et finem ad finem sunt plures
ipsis parte replicant in via et glo. Ne platea vero prius
in tali nobis. Tamen cum de. Si dicitur plures
in opertis iure dicitur mixtum et totum licet sit tamen
sed multa dubius et liberas sed est licentia symonia
sed est non symonia si dicitur in operibus iure dicitur
nec et totum licet eorum in vero. Et tamen liberas vel
apparentibus et tamen dicitur quod Cantuariensis secundo modo 2m
est licet non valet ut quantum vero contingens
vel principes aliis cum finali per parte relinquit
Ex dicitur dicitur sunt aut magis principes quia
aliis perlinent ista est magis. Causa ad hec plures minus
sed per eum et predicta quod nos dicimus magis laudant
Praemissis quoniam quod platea plura cum principes displicet
quod cum aliud non displicet vult et formaliter magis
perlinent quod humanitas et prioritatis causa de papa
dicitur quod sicut predicta quod quod humanitas et in suam per
humanitatem que formaliter quod formaliter sequitur sit
et prioris sit causa ad non. Idem papa perlinet hec
non perlinet principes ad administrationem non exclusive
cum platea melius sed magis per et ista vero magis
in glo. sicut in libro predicto dicitur. Sed posset
dicendum in platea potest quod vero magis licet sicut sed
principes postponere meliorem. Sed quod omnes etiam venditi
in quo quidam de quibus quod si contingens sit eius in dicitur

sicut exemplum vel maior sed eorum proferri alteri quam licitum
est sed sufficit multi amovere cum auctoritate ideo est [illegible]
unde propter duplicem [illegible] · [illegible] viros
in dispensationes consistunt ad [illegible] peccatorum [illegible] et
[illegible] et [illegible] scandalum [illegible]
[illegible] vel potest. Si forte alius [illegible] malo [illegible]
quam [illegible] pari modo sive consanguineo cum [illegible]
[illegible] et forte dicit quis / Cum [illegible]
ad me. Si alius scandalizatur [illegible] bene [illegible] quod
[illegible] et [illegible] scandalo [illegible]
fieri [illegible] sive [illegible] et [illegible] scandalo [illegible]
[illegible] vel [illegible] alius [illegible] malo quod
[illegible] quod [illegible] et [illegible] in [illegible]
laedetur et laedetur [illegible] quod [illegible] [illegible]
Sed contra dispensatur [illegible] plus [illegible] [illegible]
[illegible] in [illegible] quam [illegible] [illegible]
[illegible] et [illegible] totum [illegible]
[illegible] alius [illegible] et [illegible]
~~[illegible]~~ quia planum est quod oportet
ut credatur [illegible] [illegible] ut plus [illegible]
[illegible] [illegible] est [illegible] quod
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] in [illegible]
et [illegible] in [illegible] sive [illegible]
[illegible] sive [illegible] et [illegible]
ut [illegible] in dando sive [illegible]
[illegible] in [illegible] in dando sive [illegible]
[illegible] vel [illegible] et [illegible]
[illegible] vel in [illegible] in [illegible]
libros et [illegible] aliquid est [illegible] T. Raymundus in dando.
Cavendum est ne fiat ad personas [illegible]
[illegible]
vel [illegible] et [illegible]
[illegible] est [illegible] et [illegible]
[illegible] quam [illegible]
[illegible] apud se [illegible] vel [illegible]
[illegible] et [illegible]
[illegible] [illegible] apud se [illegible] et
[illegible] [illegible]
[illegible] [illegible] ut patet quia [illegible]

Epi[scopu]s no[n] p[ro]cedat in dando

forsitan subtraxerit aut pueris vel pauperibus suis
vel patri [illegible] parant eis subveniant. Alii vero intrant
post [illegible] sub [illegible] et [illegible]. Quando est licitum
Ray. li. 2o de Raptoribus q. 1a. § Mercatores autem isti
raptores et [illegible] tenentur ad restitutionem omnium [illegible]
quæ extorserunt [illegible] [illegible] [illegible] [illegible] [illegible]
. xv. q. 1. Alibi ergo [illegible] [illegible] liberum [illegible] factum est
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] aut quod [illegible] [illegible] est [illegible] aliquid
[illegible] [illegible] aut quod [illegible] [illegible] [illegible] / Adulteri [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] suos
[illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] plus est [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible]
vel Adulterio [illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] / quia [illegible] [illegible] [illegible] plus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tantum [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / sed [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible]
~~[illegible]~~ vel quod [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / 16. q. 1. [illegible] forte [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / sed [illegible] [illegible]
[illegible] in [illegible] et [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quæ [illegible] a [illegible] [illegible] / 12 q. 1 / [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] ut [illegible] in [illegible] [illegible] [illegible]
[illegible] q. 1. [illegible] [illegible] forte [illegible] [illegible]
[illegible] / et [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
Certe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

& intrarent [illegible] ad hec dicit [illegible] ecclesie credunt melioris
& utiliores. Sicut prelatus [illegible] in introitum &
consanguineis suis propinquitatis aut favore [illegible]
[illegible]. Sed certe propinquitas & favor sunt [illegible] &
[illegible] in [illegible] prelatus aut ecclesie [illegible] ut [illegible]
[illegible] quam propinquus [illegible] et [illegible]
utiliores [illegible] ecclesie [illegible] debet [illegible] ddc [illegible]
utiliores [illegible] propinquos [illegible] ecclesiam & [illegible]
[illegible] est [illegible] & non utiliores [illegible]
[illegible] vel propinqui [illegible] 16 q. 1 [illegible]
ecclesiam [illegible] & [illegible]
[illegible] 44 [illegible]
aut [illegible] ecclesie in [illegible] ac [illegible]
vel [illegible] ut [illegible] et [illegible]
[illegible] ad [illegible]
propinquos ac [illegible] 2 q. 3 [illegible]
[illegible] ecclesie in [illegible] ut [illegible]
[illegible] esse [illegible] 12 q. 7
Episcopus. Unde [illegible] propinquos [illegible]
& [illegible] Sed [illegible]
[illegible] ad ecclesie [illegible] & [illegible]
[illegible] non [illegible] Si quis ecclesiarum abbatis
[illegible] vel [illegible] ut [illegible]
[illegible] 9. 4. [illegible] Abbatem [illegible]
Multi [illegible] propinquos [illegible] & [illegible]
[illegible] ad [illegible] ad [illegible] ac [illegible]
ecclesie [illegible] faciunt [illegible] ad [illegible]
[illegible] et ipsi [illegible] propinquos
& [illegible] vel [illegible] propinquos [illegible]
[illegible] Jhesu Christi [illegible] &
[illegible] qui [illegible] suos [illegible]
[illegible] & propinquos [illegible] & [illegible]
[illegible] est [illegible] dicit [illegible]
Si [illegible] fuerint [illegible] vel &
[illegible] ad [illegible] Maledictus ille
qui [illegible] suas [illegible] Nos qui [illegible]
[illegible] in [illegible] & [illegible] in [illegible] vel [illegible]
vel ad [illegible] Nam [illegible] & [illegible]
ecclesie consanguineos [illegible] est vel [illegible] vel [illegible]
ecclesie [illegible] ad [illegible] Salvator [illegible]
non elegit Johannem [illegible] ad [illegible] apostolorum [illegible]
[illegible] & [illegible]

et ut ceteris magis diligeretur et in matrem quem daret
sed petrus elegit maiorem et auctoritatis [illegible] sicut apparet
[illegible] Ad designandum quod [illegible] non est in [illegible]
ecclesie collegium apostolorum actuum i° capitulo ubi statuerunt duos
ad eligendum ad complendum locum Iude scilicet Ioseph qui cognominatus
est iustus et Mathiam / Ecclesia quod non elegerunt Ioseph iusti-
tiam habuit tres fratres apostolos scilicet Iacobum Minorem Symonem
et Iudam / et duos cognatos scilicet Iacobum Maiorem et Iohannem
et ipse apostolus erat cum eis propinquus sed electus est Mathias
[illegible] Bernardus et dicit dominus [illegible] super verbo Sed ubi
non hec requirit aliquis prefertur illi qui habet tres
fratres cardinales et duos cognatos et duos [illegible] cardinales
dominum papam propinquum ipsorum qui cognominantur iustus. Tamen
quod [illegible] non impediret cum [illegible] esset presumptio
est dicitur Exodi xxxii° ubi dicit Moyses filiis Levi
Qui dixit patri suo et matri sue nescio vos et
fratribus suis ignoro illos et nescierunt filios suos
hii custodierunt eloquium tuum. Amor vero carnalis amor
[illegible] admittit observantiam mandatorum dei [illegible] dicitur
[illegible] David non [illegible] [illegible] [illegible] et sanguinis
[illegible] congregationes [illegible] et [illegible] Christi
[illegible] synagoge / et [illegible] Iohannis [illegible] [illegible] [illegible]
carne et sanguine non [illegible] omnibus et [illegible] [illegible]
credidit in nomine Christi et salvator [illegible] Petro beatus
es Symon Bariona quia caro et sanguis non
revelavit tibi sed pater meus [illegible] Christi et [illegible]
Ideo [illegible] sunt [illegible] quia caro et sanguis hec [illegible]
non revelat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et sanguinis et / [illegible] [illegible] quod [illegible] est [illegible] [illegible] [illegible]
Nota quod [illegible] [illegible] et quid [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sicut olim et [illegible] [illegible] [illegible] [illegible]
quia [illegible] olim eligebantur [illegible] [illegible] [illegible] qui [illegible] [illegible]
ad [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad eligendum [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] et quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ideo non
[illegible] [illegible] et est [illegible] valet [illegible] [illegible] et [illegible]
quia [illegible] [illegible] [illegible] [illegible] non [illegible] sed [illegible] [illegible]
sed [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

[R]icus quo fuit promotus Dux ad quod studuit Thomas [illegible] Eccl[es]ie [illegible]
anno domini .1.4.5.1. [illegible] Rex [illegible] Anglie [illegible] ordinavit
[illegible] ipsius tempore [illegible] [illegible] [illegible] tempore [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible]
in principio [illegible] [illegible]

Cistercium

Eodem anno [illegible] in [illegible] [illegible] [illegible] et fuit
ad [illegible] plurimorum et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] quia planum est quod [illegible]
[illegible] est [illegible] est ad quod [illegible] fuit [illegible]
Multi Capellani [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] ampliores quam plures [illegible] in [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] multa [illegible] [illegible] que [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] plus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] fuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] caritas [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et que [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
plures Capellanos in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vel plures quam est [illegible] [illegible] Maior
in capella [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] papam [illegible] [illegible] [illegible] [illegible]
[illegible] in Egipto [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum pluribus

Et quia amplius est lucidus aqua sit inducatur sic preparatur per impe
gendit quia per quolibet operarius enim sit duo lucifera vero possibilius
Equus est sed et mitat et delectatur et crucat et pungit
et fallunt sit et instat vero et fortis sed luciferam plurimum
aliquorum dierum annorum valet ad prestationem verbi in
attingit et sic est et quolibet expectans Verba Christi
Videbit mater mea lugit contristasse sed hic exercasse et
in azimo contristasse Et est dicitur Equitatur ab equo sic
Asinus ab asino et hec semel Christus fecerat Pater
et mortem sustinens quia equitando ad passionem et pauit(?)
itur ad mortem eius Attendendum tamen est dicitur Fratres
Vincens Ihesus Christus quia ad regnum accedebat in quo erat pedes
sed in magnum et extremum et [illegible] [illegible]
[illegible]. Animal est ut [illegible] super eos [illegible]
Zacharie ix vide dicitur Ecce rex tuus venit tibi iustus et salvator
[illegible] et ascendens super asinam et super pullum filium azine
[illegible] et ascendens super [illegible] et [illegible]
et [illegible] et [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] sit
[illegible] et iustus [illegible] [illegible] [illegible] et
[illegible] et iustus [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
Ut [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Expense
[illegible] [illegible] [illegible] [illegible] [illegible]
familiaribus [illegible] [illegible] [illegible] [illegible]
sed ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Magna familia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] familias [illegible]
[illegible] familias [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] et xlviii [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et est [illegible] [illegible] [illegible]
[illegible] familiaris [illegible] [illegible] [illegible] omnium

tanquam sunt sicut panni quia tam breve non possunt advertere quid
agant et quid loquantur. Cura. Multum est providendum ultimo
confessori quia circa ipsum est circa dilectum solum ultimo dicendum sunt
2a q. 1 Non credatur. Unde et ultimo de ipso confessore [illegible] [illegible]
[illegible] [illegible] [illegible] 23 de [illegible] plus circa ipsum
[illegible] ultimo de [illegible] ad [illegible] quam ad [illegible] quia
[illegible] [illegible] quotiens [illegible] pro suo tempore paucis potest
[illegible] [illegible]. Si circa [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible]
[illegible] habet ipse ut comedat et bibat et [illegible] [illegible]
Si vero attendatur [illegible] status non est presens [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] plures [illegible]
[illegible] [illegible] [illegible] quibus [illegible] [illegible] [illegible] sunt
[illegible] et ipsi [illegible] [illegible] et [illegible] [illegible] et [illegible]
[illegible] sunt [illegible] quod [illegible] sunt et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] sunt [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] sua. [illegible] quod [illegible] laboribus [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] cuius est [illegible]
[illegible] de [illegible] et [illegible] qui [illegible] [illegible]
Unde [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et qui [illegible] [illegible] et quod [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] pauperibus [illegible]

Convivia

Quarto [illegible] [illegible] in conviviis [illegible]
[illegible] quod [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] in [illegible] conviviis [illegible] [illegible] quae [illegible]
[illegible] [illegible] pauperibus [illegible] Nam circa [illegible]
ad ista convivia [illegible] pauperes [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] conviviis [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]. Sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

voca pauperes debiles claudos et cecos et beatus eris quia non habent unde retribuere tibi. Retribuetur enim tibi in resurrectione iustorum Luce 14. [illegible]

Edificia

Quarto dico quod superfluitas expensarum fit in edificiis [illegible]

Codicum pingat cum [illegible] [illegible] [illegible] .i. in sanguine [illegible]
et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
quam [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
Unde et omnipotens deus [illegible] [illegible] edificia et [illegible] [illegible]
dicit Jeronimus ad Demetriadem [illegible] deus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ego [illegible] [illegible] et [illegible] cum [illegible]
[illegible] cum deus natus est sed in aula vel in palacio sed
in domo [illegible] aut in lecto sed in camera aut [illegible] sed
est natus in diversorio et [illegible] pannis [illegible] in presepio [illegible]
Si [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible]
Sed [illegible] [illegible] [illegible] in tam superfluis edificiis
tamen [illegible] [illegible] [illegible] [illegible] [illegible] habent
Unde [illegible] [illegible] [illegible] [illegible] edificant [illegible]
[illegible] sit [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] magna cum
[illegible] [illegible] [illegible] [illegible] planum est [illegible] [illegible]
indigent aut [illegible] [illegible] [illegible] [illegible] [illegible] sufficiunt
et non [illegible] [illegible] sui status et [illegible] [illegible] et
[illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
Anima ergo [illegible] [illegible] [illegible] [illegible] [illegible]
edificia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] natus
in diversorio quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] a [illegible] [illegible] xx q. i. Audivimus et
Sexto et ultimo confessor consideret || ante medium

Libri

Si inveniat scriptos aliquos in libris pictis [illegible] [illegible]
auro vel argento vel litteris capitalibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliquem [illegible] sed [illegible] [illegible] [illegible]
ad [illegible] et [illegible] et [illegible] [illegible] in [illegible]
librorum [illegible] [illegible] ad [illegible] [illegible] [illegible] studii
et litterarum [illegible]. Unde dicit Jeronimus [illegible]
in prologo super Job [illegible] Habeant qui volunt veteres
libros vel in membranis purpureis auro argentoque descrip-
tos vel uncialibus ut vulgo aiunt litteris onera magis
exarata quam codices dum mihi meisque permittant pauperes
habere scedulas et non tam pulchros codices quam emendatos
Unde et Paulus 2 Thy. 4. Affer et libros maxime autem
membranas sed tale est [illegible] [illegible] [illegible] [illegible] [illegible]

In presenti libro continetur forma exercendi utilitatem [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] cap. 8 [illegible]
[illegible] et [illegible] a iuventute mea et [illegible] cum [illegible] [illegible]
[illegible] assumendi et amator [illegible] [illegible] pro [illegible] illius [illegible]
ubi est [illegible] quia [illegible] vult et [illegible] est [illegible] [illegible]
pulcritudo [illegible] diligunt ut relicta pulcritudine sapientie non
pulcritudine [illegible] [illegible] adulterantur. Sed ex predictis aliquis
[illegible] studiose [illegible] [illegible] libros. quia liber [illegible] multum
adiuvat et [illegible]. liber non [illegible] [illegible] [illegible] ad [illegible]
memoriam. Unde et plus expedit studioso habere libros
[illegible] correctos et legibiles in quo dum studuit
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
in libro vel paragrapho quo [illegible] [illegible] [illegible] legit
in tali loco et quoto [illegible] [illegible] libro. [illegible] [illegible] libro
legenti [illegible] magis [illegible] et [illegible] amplius quam legit [illegible] [illegible]
et [illegible] recordatur.

De Negociorum non assumpcione

Ulterius sciat [illegible] quod [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] possunt [illegible] [illegible] quod negociorum assumpcione
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
quia [illegible] [illegible] [illegible] in [illegible] [illegible] assumitur vel [illegible]
et est [illegible] [illegible] vel [illegible] [illegible] assumitur vel [illegible]
si [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] assumitur [illegible] [illegible] [illegible]. vel est [illegible] [illegible]
[illegible] [illegible] vel [illegible] si [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] negocia assumere
[illegible] [illegible] [illegible] et est quia [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] liber est [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum negocium [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] est [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] assumere et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible]

ullo titulo repperitur ad Mercandum et plus hic curre non possit
quod utile nisi bene reparant laborantem in alia parte. Nam
ipse contingit quod si assumens regnum legaliter et iuste
assumentur sine mercede asserebit iustus legaliter [illegible]
et plures quod scripture largiter. Pertinet hic eundem tempus
assumere nisi iustus et perdant non equaliter assumere pauperes
et complete et perdant illos pecunias mereri assumere
per quibus est assumendus [illegible] tempore est [illegible]. Et ubi
sicut hic eundem [illegible] prolixa et [illegible] multitudinem
dominus [illegible] quam et ipse habet ipse iudicare populum. Et sicut
eundem est figuratum. Exo. 18. Ubi dicit Moyses. Esto tu populo
in hiis que ad deum pertinent. ostendas quod populo cerimonias
et ritum colendi. viamque per quam ingredi debeant et opus quod faciant.
Provide autem de omni plebe viros potentes et timentes deum
in quibus sit veritas et qui oderint avariciam. qui iudicent
populum omni tempore. quicquid autem maius fuerit referant ad te
et ipsi minora tantum iudicent. Tunc Moyses [illegible]
[illegible] iudicia [illegible] [illegible] [illegible] dominus noster papa
qui est [illegible] [illegible] [illegible] et [illegible]
quam ipse [illegible] sunt toti populo [illegible] [illegible] et
leges [illegible] et [illegible] [illegible] et ad ipsum Moysen
mitte debeant. Iste Moyses debet assumere timentes deum
[illegible] in quibus sit veritas. i. [illegible] [illegible] qui
oderint avariciam quia ipse habet iudicare populum omni tempore
[illegible] et quod assumit. i. [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] qui per [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
quod [illegible] [illegible] in hac [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui non [illegible] [illegible] in
[illegible] [illegible] ad [illegible] [illegible] [illegible] in [illegible] fuerunt
[illegible] [illegible] ad [illegible] [illegible] quondam [illegible] argentum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Quia quam
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuerunt
[illegible] ut [illegible] [illegible] [illegible] tempore oportuno. Cum igitur post
plures annos rediens ad curiam [illegible] [illegible] [illegible]
[illegible] debet [illegible] qui [illegible] [illegible] [illegible] [illegible]
[illegible] papa [illegible] [illegible] et [illegible] [illegible] que papa
[illegible] [illegible] [illegible] [illegible] et ipse [illegible] [illegible]
Non obstante quod [illegible] [illegible] Papa [illegible] ad [illegible] [illegible] et [illegible] aliquo

apud [illegible] [illegible] qui cum [illegible] [illegible]
postmodum [illegible] et ipsi [illegible] [illegible] [illegible]
in tantum [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] plures [illegible] [illegible]
[illegible] / Nec est [illegible] [illegible] causa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] periculosum est Nam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / et [illegible] [illegible] est [illegible] et [illegible]
[illegible] [illegible] aut [illegible] / Aut [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] Est periculosum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ipsi ad [illegible] [illegible]
obligantur / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
temperantie [illegible] [illegible] [illegible] / De clementia.

Nunc restat [illegible] de 2a parte temperantie que clementia dicitur
aliquid est [illegible] [illegible] est [illegible] [illegible] [illegible] omni homini
Clementia est [illegible] [illegible] [illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Tullius Clementia est virtus per quam animus in
odium alicuius [illegible] [illegible] [illegible] retinetur.
Seneca vero dicit Clementia est temperantia animi in potestate
ulciscendi Vel lenitas superioris ad inferiorem in penis
constituendis / [illegible] [illegible] [illegible] est [illegible] principibus prelatis
et aliis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Moyses [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] 12
Multum [illegible] est [illegible] [illegible] in prelato clementia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
loqui [illegible] [illegible] [illegible] [illegible] audent ei loqui
[illegible] tales prelatos [illegible] [illegible] est et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible]
Ad quod [illegible] est obligatus et [illegible] in [illegible] [illegible] [illegible] ab
[illegible] / Sed prelatus [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] audent ei loqui [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] prelatum [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et laudabilis [illegible] [illegible] [illegible] et [illegible] [illegible] est [illegible] [illegible]
[illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

dum laudes quas Thomas de ipso [illegible] et facta obseruantur et
narrantur in diuersis Regionibus, sunt bona fuerunt sed
mala et sicut [illegible] verba apperire sunt [illegible] et
ipsum eidem scandalizat omnes audientes et postea [illegible]
ab audientibus, nunc in scandalum redundat vlterius [illegible]
Nullus [illegible] atque dulces edificent audientes et vbi quamdiu de
recitantur vlterius, audi scandalizant euertuntur et [illegible]
Valentinus [illegible] [illegible] qui est lingua et miser
et predicatores super malum Johelis 3 vnde ~~[illegible]~~
Sapiens dixit parcus [illegible] qui [illegible] sed Sap 11 vnde
et dicitur dicit Si dulce placabile est et [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] animus [illegible] [illegible] [illegible] [illegible]
dicitur quia [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
vnde et [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
vbi verba [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vnde et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] sed et [illegible] et
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] dicit
[illegible] [illegible] [illegible] animos [illegible] [illegible] [illegible] [illegible]
vnde et [illegible] dicit [illegible] [illegible] dicit [illegible] [illegible]
[illegible] vbi [illegible] [illegible] [illegible] vel [illegible] est
vnde et [illegible] [illegible] [illegible] [illegible] [illegible]
23 q 2 Si [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] mala [illegible] obseruantur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] vt loquitur [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] sicut [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible]
86 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
est in [illegible] [illegible] animo [illegible] [illegible] [illegible] [illegible]

Si fuerit deus clarus vel sol quartus qui complevit et corrupit
tunc vestibus producunt duas narrat ex parte / quod sol inter
planetas ceteros altitudinis locum tenet et medius inter ipsos
et cum sua claritate obumbrat omnes. Iste sol antiquitus
pingebatur in forma pueri iuvenis nunc et puerili facie
nunc in senili vultu in quarta [illegible] apparuit iste
super caput portabat tripodem auream in sua parte
manu tenebat sagittas arcum et pharetram et in altera
autem tenebat cytharam sub pedibus eius erat pictum
monstrum quoddam terribile cuius corpus erat serpentinum / tria
quod habebat capita scilicet caninum leoninum et lupinum quae
quamvis erat per se diversa in corpus tamen unum coibant
et caudam solam eandem serpentinam habebant. Iuxta Apollinem
vero erat laurus [illegible] pulchra in qua corvus niger [illegible]
volitans pingebatur [illegible] appellacionem eius
et sol [illegible] sub laurea vero novem Musae circa eum
[illegible] et cum Apolline canentes melodiam [illegible]
[illegible] magnus pictus erat quem [illegible]
[illegible] Apollinis [illegible] Hec Apollo
depingebatur ab antiquis gentilibus ut refert Fulgentius et
Rabanus qui ut [illegible] planete [illegible]
Per istum ergo Apollinem [illegible] et sol [illegible]
[illegible] Platonis
[illegible]
Solis [illegible] iusticie [illegible] Iste [illegible] debet
apparere iuvenis [illegible] et [illegible]
[illegible] domesticis et familiaribus [illegible]
aut [illegible] et [illegible] et
[illegible] aut [illegible] debet [illegible]
apparere [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
quia alter [illegible] est simplex et [illegible]
simplex et [illegible]
[illegible]
factus sum 1 Cor. 9 ut [illegible]
[illegible]
et [illegible] et [illegible]
fidem [illegible]

in cxx. Item sagittam et pharetram debet esse armatus ad sagittandum
pungendum et terrigendum phariseorum i. superbum peccatorum et adu-
latorum ac detractorum. Debet ergo magister contra eos sub pedibus
conculcare i. malos corruptores et destructores sive civitatis
vel collegii traditores. Iterum debet et tenetur [illegible] pro
reparatione et aliis contemptis conculcare. [illegible] licet multi se
sint diversi et [illegible] ad corrumpendum tamen contra alios in re
sunt conjuncti. [illegible] ergo licet sint [illegible] blandiendo
Leones sunt fremendo et lupi fingendo et ut quasi alter
alterum non amando. Unde multi sunt scapulis sunt dissipando
seu discordando. In tali tamen mundo conspiratorum i. in
tanta malicia [illegible] contra bonos multiplicant machinando
figuratur in Ulixe [illegible] quasi [illegible] diverse contra
[illegible] tamen ad [illegible] [illegible] [illegible] Malignorum
[illegible] cordium sunt factus [illegible] [illegible] et amore [illegible] conveniunt
sed quilibet alterum timet magis quam amet et tamen semper consistunt
in [illegible] i. fallaciis et malicia ad faciendum aliquod
opus nephandum conjunctim. Item ergo magister i.
talis sit nulli confederatus debet appello i. deo-
[illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] sub pedibus
tenere i. opprimere et subvertere habere et ipsos deprimere
et [illegible] Ne ex negligentia fiant eius dicta [illegible]
alios [illegible] [illegible] Et quod ulterius certe [illegible] [illegible]
debet habere [illegible] sit terra [illegible] [illegible] [illegible] et Magistri
Laurentius cum [illegible] vivet sit honorem sepulturam [illegible] et [illegible]
[illegible] [illegible] coopertum [illegible] [illegible] [illegible] [illegible]
sit pauperes [illegible] et despectus. Magister [illegible] [illegible] a [illegible]
homines [illegible] sunt clericos et Religiosos [illegible] [illegible] et
Laudentes [illegible] [illegible] [illegible] [illegible] debet [illegible] se
[illegible] [illegible] [illegible] doctores et litteratos [illegible] et
[illegible] [illegible] [illegible] pauperes [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad se [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
debet se esse [illegible] [illegible] et [illegible] debitum [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] corrigendi et [illegible]
[illegible] quam [illegible] [illegible] [illegible] est [illegible].
[illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible].

Ira

[illegible] Clementie opponitur Ira sine odio. Ira cum qua [illegible] deliberare
est si includit [illegible] odium est vel [illegible] cum est odium nisi ira
inveterata. Unde aliqui non prohibent iram quia aliquando fit
Iuste in voluntate est. Nec hoc fit cohibere fit a motu ire, quia
primus motus est peccatum veniale, et quia ira dicitur in ps. Irascimini
et nolite peccare, sed prohibent diuturnitatem ire, que est odium
[illegible] deliberatum odium est. Unde ad Ephe 4 dicitur Sol non
occidat super iracundiam vestram. Hec enim ira continuata que
est eius [illegible] deliberatum odium quod aliquando est odium per
ira dilecti seu viri vel oppressus / aliquando est odium per ira
[illegible] Ira non est [illegible] de qua [illegible] Eccl 1
[illegible] Ira [illegible] est [illegible] quia [illegible] corrigitur animus
[illegible] Sed alia ira non est bonum [illegible] est appetitus vindicte
[illegible] quod legitur [illegible] 36 [illegible] Ira
[illegible] ut aliquid [illegible] Eccl 1 [illegible] ad [illegible]
Iacobi 1 [illegible] ad audiendum, tardus autem
ad loquendum et tardus ad iram [illegible] ira [illegible] est [illegible]
[illegible] ira patet [illegible] [illegible]
[illegible] [illegible] [illegible] odium [illegible]
[illegible] [illegible] tam [illegible]
patet [illegible] [illegible] ira [illegible] odium
et [illegible] in [illegible]
sed [illegible] ira [illegible] in [illegible] magis
est [illegible] cum aliquem [illegible] ire [illegible]
[illegible] in [illegible] est [illegible]
[illegible] est [illegible] est in
[illegible] odium [illegible] ire [illegible]
[illegible] [illegible] [illegible]
Ira vel odium [illegible] que in
[illegible] animum [illegible] et que
[illegible] [illegible] [illegible]
[illegible] quod non posset [illegible] ira [illegible]
[illegible] [illegible] odium sine [illegible]
[illegible] [illegible] [illegible]
et ista est ira [illegible] aut [illegible]
[illegible] est [illegible] opus [illegible] est
[illegible] [illegible]
vel [illegible] Sed que [illegible] est [illegible]
[illegible] vel [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] et [illegible]
[illegible] [illegible] 23 [illegible]

Unde Alexander quia [illegible] prelus. Clementia et benivolentia
decet regem [illegible] placatum vult et [illegible]. De clementia
ad Neronem in ij° libro. Clementiam quicumque domum
intrauit eam felicem et tranquillam prestabit et sublimi
tamquam [illegible] magna fortuna magnus animus habe-
bit. Magni animi proprium est placatum et tranquillum esse et
iniurias sibi factas despicere. Muliebre enim est [illegible]
vult et [illegible] hec puerorum decet et quamvis
[illegible] finiunt. [illegible] et [illegible] in puero [illegible]
Misericordia et lenitas [illegible] regem et [illegible]
clementia [illegible] eius [illegible] debet [illegible]
quam dura et ferrea frangantur et pereunt vbi mollia [illegible]
et [illegible] de arboribus magnis et fortibus
quas [illegible] ventus [illegible] lapis
et ferrum et quamvis dura [illegible] repellant
quam ipsa [illegible] et [illegible] De Seneca [illegible]
[illegible] ex duobus [illegible] et [illegible]
postea tota patria [illegible] et [illegible]
[illegible] ira et odio [illegible] iracundia
[illegible] et [illegible] prudens [illegible] conveniens [illegible]
est et opus [illegible] precipue et specialiter ut sit [illegible]
[illegible] Nam [illegible]
quam [illegible] furens [illegible]
sunt [illegible] graviter afflictus
ad [illegible] habent [illegible]
[illegible] et iniqua. Est enim [illegible] animi [illegible]
[illegible] in aduersis [illegible] de clementia
narrat quod Lucius [illegible] de [illegible]
imperatoris [illegible] ordinauit
de morte eius quod cum [illegible] imperatori relatum [illegible]
[illegible] et quid de
[illegible] ab eo [illegible]
[illegible] Lucius Cynna in hec verba. Imperator autem
[illegible]
[illegible]
sed [illegible] clementiam [illegible] ipsum [illegible]
ad [illegible] et [illegible]
[illegible] clementia et pietate [illegible]
[illegible] abstinuit [illegible]
[illegible] imperator audiens intelligens quod [illegible]
[illegible]
Lucium ad [illegible]

cum ex statuens pactum cum Licinio locutum dum Imperator voluisset
aliud et Licinius se facturum utrique spoponderit Narrat quod
Imperator quod Licinius eum prodiderit et iam in eius mortem
ordinaverat certos modos et vias. Cum scivit Licinius
contra pactum agendo videbatur se talia minime egisse.
Cum Imperator redargueret eum quod pactum non servaret
hortatus quod est eum dominus ut pactum violatum amplius minime
violaret et sic Imperator rescindendo sermonem incepit comprimere
tunc et per diversos tradimentorum prodigia in mente quas Licinius
[illegible] [illegible] voluit Aliud cum dicens Imperator [illegible] cum
se Licinium non peperisset diversis respectibus [illegible] sed alterius
[illegible] adivit verba cum comminationibus quos publicaverat
et ad desperationem statim fuerat motum et potentiam que certe
se appellabant velle. Propter Imperator vult et clementer semper
sine mortis fieret sententia condonatione dimittens sed quod in
me et de Amicitia solicitor quos invitus et per remotos
federibus domum mandavit Licinio eligeris. De statu regis
ipsius Domitianus scilicet Tito Imperatore qui et ipsius pro pace
[illegible] quod tante erat pietatis et clementie sed conspiratores
de coniuratione contra ipsum in eius familiaritate dimisit sed pro eis
nec aliquem tristem a se abire dimisit. vult de eius morte
tantus luctus fuit in urbe ut cuncti quasi sua morte deflerent
Certe hec Francorum Regis clementia refulsit tantum de eis
non interfecit, sed in domum eius per diversos Roma quilibet
suspendebatur in furcis et sic per sexus patruus filii ac
nepotes et alii parentes magnum odium conceperunt [illegible] que
odio [illegible] multa mala fecerat Regis de filiis suspectorum
Nec filii de Regibus consilia suspecta [illegible] dimicabant
Francorum et in filiis suspectorum patris affectibus clausule
non potuit reperiri. Singulariter hec Regis sic de infidelibus
suspectis felicius repperit clementia quam crudelius suspenderit
Dicit Seneca Male vincit quem penitet se vicisse
vult et melius est ignoscere quam per victoriam vincere
petere cum [illegible] quia [illegible] Clementia [illegible] cum
[illegible] victoriam non admittit vult Clementia et pietas
non solum magnos efficit sed et clarum magnificumque statum
[illegible] et haurient et semper faciunt Clementie opere [illegible]
Capitulum [ ] Pietas ad omnia utilis est promissionem
habens vite presentis et future Et Constantinus magnus Imperator
refertur dixisse. Vere [illegible] se esse dominum comprobat
qui se [illegible] ostendit esse pietatis [illegible] adeptum
patrium esse virtutis sed a sola pietate [illegible] Perstendit
hec [illegible] patris cordialis odia [illegible] dispensationis

et utrumque quia [illegible] inter eos quod prius dicitur autem
[illegible] esse similes et [illegible] in corpore [illegible] et [illegible]
statura et [illegible] tamen [illegible] [illegible] et [illegible] [illegible]
singulorum [illegible] sit [illegible] cordibus ipsorum vera [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad alios / Remuneratio [illegible]
[illegible] [illegible] quam [illegible] [illegible] [illegible] [illegible] / et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] vor et [illegible] [illegible]
[illegible] [illegible] [illegible] 18 de illo qui [illegible] [illegible] [illegible]
remuneratio [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] v. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]
omnibus et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] et [illegible] Et [illegible]
[illegible] [illegible] et [illegible] [illegible] qui [illegible] et
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
que [illegible] [illegible] habet [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] est [illegible] et [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] in celo.

Modestia

Modestia

[illegible] et [illegible] pars [illegible] [illegible] est Modestia
que [illegible] [illegible] [illegible] [illegible] Modestia est
[illegible] quam [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] qui est [illegible] [illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] / [illegible]
[illegible] [illegible] que Modestia est / et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] / [illegible] est
[illegible] [illegible] [illegible] [illegible] Et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et appetitus obtemperat et obsecundat est magna conservatio
ordinationis. Pari modo inordinatio mentis interior
que est causa cum appetitus non sunt rationi ac subiecti eius
causa est exterioris deordinationis. Unde [illegible] animi
ira est accensus ac tumor, quasi [illegible] ac [illegible]
vel legatus exterioris [illegible]. Unde et Gregorius in pastorali
per [illegible]. Tullius est custodia eius quod [illegible] sunt extra [illegible]
[illegible] statum et stabilitatem mentis perdit [illegible]
foris constantia motionis [illegible] alias molliter [illegible]
[illegible] quod [illegible] interius [illegible] subsistentis. Item est advertendum
quod modestia dicitur, quare in singulis modus observetur.
Et ideo dicitur modestia. [illegible] Ambrosius [illegible] modus est
salutarium rerum. Unde et [illegible] convenit [illegible] sed
que [illegible] [illegible] [illegible] sed [illegible] [illegible]
[illegible] conveniunt, quia aliud decet prelatum, aliud subditum,
aliud personam publicam, aliud privatam, aliud [illegible] oportet
[illegible] alii oportet [illegible]. Unde [illegible] [illegible] status et
[illegible] in singulis est attendendum. Pari modo aliquid
est indecens [illegible] quod non est indecens [illegible]. Sed
est attendendum ad congruentiam temporis et loci secundum tempus et locum
[illegible] sunt circumstancie que super actus [illegible]
[illegible] et conveniunt. Unde et Tullius XX [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] Tullius [illegible] [illegible]
[illegible] Pericles et Zaphocles [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Pericles [illegible]
[illegible] [illegible] [illegible] [illegible] sed etiam oculos [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] Zaphocles [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est in re [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] in [illegible] [illegible] non
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] patet quia [illegible] et [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] sub [illegible], sed in [illegible]
[illegible] non decet. [illegible] est [illegible]
modestia [illegible] [illegible] in [illegible] [illegible] motu
corporis [illegible] [illegible] et ordinarie [illegible]
[illegible] [illegible] [illegible] vel [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
intret, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sed temperatus et sine
[illegible] [illegible] et [illegible], [illegible] [illegible]

[Margin: Xo]

[Margin: Tempus]

[Margin: Locus]

cessus est si immoderatus si prolixus effusus si inulcebat fuerit
sibilum clamor, fiat risus / Sic ergo tempus jocos exigit hos
ad decorem pacem generet / Sed certe ubi scurriles sunt joca vo-
luntas / sed leuitas inter sine decore est / Sed tamen sine uili-
tate sit. Chastus risus sine clamore / Morosus sit tumultu
clamores ubi sed despecta cet. Et sed in risu cet. Sed
sit alterius tumultus strepitus. Nam amabiles conposuisse
sed sine apparatu corrector sint ut admoneat hylaritate.
sed leuitas et error simile. Nam deus dixit sic tollas
quemquam vel diuinas / resmeat simile vide / attende ubi simile
rete. Ut ibidem dicit. Pari spiritus sed eum sed longitudinem parentis /
motus cor Cum vero motus corporis considerandus est tarditas et nimia celeritas
vide et deinde sit. Et generaliter et animi sicut et
corporis obseruari modus ne indecens sit uelut. Est enim magna
verecundia presertim apparens sine sermone si indecens sine motu
ostendat in statu corporis suauis vel in incessu. Agnoscitur enim
ex talibus leuitas mentis / et status honoris dat et deperdit
in presencia talis / Et talibus enim legitur Jesu c. 2 dicens Pro eo
quod eleuate sunt filie Syon et ambulauerunt collo extento
in nutibus oculorum ibant et plausu delicato incedebant et cum ambulant
pedibus et composite gradu incedebant decaluabit dominus verticem
filiarum Syon. Compescat ergo dominus est fieri incessus aduersus
quod vir ille non dicit et de tali / legitur de eo Jesu 6 ubi dicit
clamant oculos / tenent pedes / digitis loquitur. Est igitur
incedens abscondens in cultu et in habitu / Vide et deinde sequitur
dicit. Leuitas et gradus patet modo fugienda sunt quia
altum declinans altum gloriam redolet / Vide et sequitur
Sed splendidat tarda non superbit et deinde est sicut dicitur
Temperancia vero medius est gradus ut de amplitudine
et tempus queris non si inclinat sed est temperancia eius
[illegible]. Nam oportunitas et que opportunum scitur
sedet tempus sit locus / sit status. Cuius tempus et
locus [illegible] et sit enim ducit ne eius a delectacione
labore animi et corporis est conseruanda et expendenda / et
[illegible] sicut sic conseruanda / Celerant enim delectaciones velut
semper servire / et [illegible] in futurum. // Similiter vero a
corporis labore est parcendum animis seu comparandum aptos
alios animo diligunt et [illegible] in ministerio digna eius inistere
Priuate presencie est pax sed sanctus animi. Pro veritate
vero vel predicator aut predicatoris est estimare se gerere
et premium continet retribuere deus et fine legitur.

Presumpcio
animi

Terciodecima [illegible] in modo [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] – [illegible] et [illegible]
[illegible] [illegible] [illegible] maior est [illegible] [illegible] – [illegible] [illegible] intelligentur
a [illegible] [illegible] [illegible] sed [illegible] est – [illegible] sine [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] – [illegible] [illegible] sunt [illegible]
[illegible] exemplaria et alii qui [illegible] regulari [illegible] [illegible]
[illegible] et [illegible] [illegible] sed [illegible] [illegible] et [illegible]
nichil est aliud nisi [illegible] [illegible] [illegible] [illegible] apud [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quidem
[illegible] presumpcio animi [illegible] [illegible] [illegible] Magistri
[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
Primo [illegible] [illegible] [illegible] presumpcio [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in aliquo [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] presumpsit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] presumpcio [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
in [illegible] et in morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] aliquem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
quid [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
post [illegible] sed [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] post [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quis ergo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] presumunt
presumpcione laborant [illegible] [illegible] presumunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et in [illegible] [illegible] [illegible] [illegible] presumunt.

Aliqui presumunt de eo quod non est, ut aliqui presumentes ut ne quis
de demone sibi possit nocere, minus presumunt demones, ut patet
illa temptantis fatue presumere, angelus ad que non suffecit. Alii
quos loquitur Christus Luce 18. Maledictus homo qui confidit
in homine, Jeremie 17. Cur confidis super baculum arundineum,
Isaie 36. Alii confidunt in diviciis suis [illegible]. Alii
presumunt ante tempus, ut patet in eo quod minus presumunt de virtute
presumunt [illegible] ad quod refert [illegible]
[illegible] dicit [illegible] Ad eundem
[illegible] aliquis presumit de presencia [illegible] est in
[illegible] quibus presumit [illegible]
[illegible] et in [illegible] presumunt [illegible]
[illegible] et [illegible] Sed in [illegible]
volunt [illegible] est ut [illegible] vos ea

Contra potestatem

[illegible] Alii presumunt de sua potencia et ipsa
potestate sua faciunt presumentes se posse quod petunt
quod volunt et [illegible] quia [illegible]
[illegible] multos perdidit. [illegible] Alios [illegible]
qui presumunt [illegible] qui se [illegible]
Alios [illegible] quia [illegible]
[illegible] et [illegible]
[illegible] et [illegible] moriuntur [illegible] Monachus.

Monachus

Quidam refert [illegible] in [illegible] Alii
[illegible] volunt et [illegible]
[illegible] et [illegible]
[illegible] est [illegible]
[illegible] sine [illegible] alacri
[illegible] Sic [illegible] ultra [illegible]
[illegible] super alios [illegible]
[illegible] et [illegible] et sunt desperantes
alios qui [illegible] simpliciter [illegible]
[illegible] alios [illegible] et [illegible]
[illegible] et [illegible] et [illegible]
[illegible] Et [illegible]
[illegible] in presumentes
[illegible] angelus [illegible]
[illegible] sed [illegible]
et [illegible] sua [illegible] super [illegible]
[illegible] presumptuosi [illegible]

Secundo ut dicit Claudius super librum Excellencia dominii est
ipsa veluti comparacio dei. Nam primum est quod quia inter
homines animus non est deus sed quasi solum cum racione
et magestas divina participatur in hiis sed non in aliis. Deus enim
solus natura dominatur. unde et [illegible] in moralibus Non est dicta
homini plura ut dicatur homini sed bestiis sibi et volucribus
Deus non dixit faciamus hominem ut presit hominibus sed
ut presit piscibus maris etc. Genesis 1. Qui in unus ambiunt
excellenciam dominii [illegible] [illegible] Noli querere ab
homine ducatum neque a rege cathedram honoris et sequitur
[illegible] [illegible] Noli querere fieri iudex nisi valeas
virtute irrumpere iniquitates. [illegible] enim aliorum est et periculosior
quam utilis est dominacio. unde et alibi [illegible] [illegible]
homines quos sibi subiecit [illegible] non pates Sublimitas honoris
magna et periculum est. unde et alibi [illegible] in pastorali dicit
pastoris [illegible] [illegible] et curatis attendit ad regimen
animarum [illegible] [illegible] et illa que [illegible] [illegible] vias
Talis enim regimen malorum et ipse est in ipsa multitudine
et afflictionibus [illegible] [illegible] [illegible] 28 Frequentibus
[illegible] [illegible] homini. [illegible] [illegible] regnare et regnes
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 30 co.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est dominia sed intemperancius [illegible] et [illegible]
[illegible] [illegible] fugit in montem [illegible] [illegible] [illegible]
[illegible] in regem. Nec [illegible] fugit [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] unde et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dixit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] tendit ad dignitatem quam intendit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] unde et [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vel [illegible] [illegible] vel [illegible] [illegible]
vel [illegible] apud [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est unde et [illegible] [illegible] dicit [illegible] [illegible] [illegible] [illegible]

Sed patet aliud iudicii ex affectu domini malus enim sit
tamen et episcopus / [illegible] Si quis episcopatum desiderat bonum
opus desiderat / Sed contra hoc obiciendo [illegible] Nullus est
[illegible] aut vigore Si quis bonum dicit diligent attendat
[illegible] et episcopus Si quis desiderat episcopatum [illegible]
[illegible] desiderium est bonum sed [illegible] quod
[illegible] episcopatus nomen [illegible] est [illegible] et [illegible]
hoc [illegible] volunt episcopum quod sit episcopatus [illegible]
[illegible] nomen est [illegible] in [illegible] est [illegible]
superintendit illis quibus [illegible] causa [illegible]
[illegible] latine intencio est [illegible] latine superintendere
dicitur [illegible] valet hoc [illegible] Si quis episcopatum desiderat
bonum opus desiderat [illegible] episcopatum desiderium est bonum
[illegible] non [illegible] Iste [illegible] qui vult [illegible]
bonum [illegible] desiderat bonum [illegible] quam bonum [illegible]
[illegible] desiderium omnis est bonum / [illegible]
[illegible] episcopus [illegible]
[illegible] ut [illegible] appetitum [illegible] et
omnes [illegible] veritatis [illegible]
[illegible] quem [illegible]
est veritatis [illegible]
[illegible] Sed [illegible] est [illegible] veritatis
[illegible] quando [illegible]
episcopus [illegible]
[illegible] appetit [illegible]
[illegible] a [illegible]
[illegible] Martinus [illegible]
[illegible] quam [illegible] assumere et [illegible]
[illegible]
[illegible] sed [illegible] et ad [illegible]
[illegible] episcopus [illegible]
[illegible] post annos aliquot [illegible]
[illegible] nomen episcopus.

Cau.a [illegible] [illegible] [illegible] super [illegible]
[illegible] glo. August. et Ambros. super [illegible]

hec [illegible] sed [illegible]
[illegible] est [illegible]
[illegible] habet / [illegible] habet /

Cau.a [illegible] glo. August. [illegible]
[illegible]
[illegible]
Dei et [illegible]
[illegible]

Sequitur videre de secundo superbo appetitu Magisterii

Quod vicium est detestabile. Nullus enim debet esse
Magister alterius nisi qui dignius precedit in virtutibus / que hoc nomine
Magister sit / Magis enim se replevit in duobus gradibus
tunc habet magis et ter / debet ergo esse ter magis
Qualis qui Magisterii appetit dignitatem — primo in vite innocentia / 2 in doctrine sufficientia / 3 in qualibet [illegible]

Primo dico quod Magister debet habere
Vite innocentiam. Unde in ps. dicitur
[illegible] autem dixit deus [illegible] [illegible] enarras iustitias meas
q. d. sed dimissa non possunt docere quemquam / Unde et Gregorius
[illegible] dum vita despicitur [illegible] [illegible] [illegible] qualiter
[illegible] docuit / capud [illegible] [illegible] collegatus [illegible] et qualiter
[illegible] / Et Eccl. 39 dicitur [illegible] in manum habens [illegible]
[illegible] [illegible] in manum habens que operibus impleat
et talia sunt docenda. Et ibidem 29 [illegible] [illegible]
et [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible]
est / Nam apertum est illi [illegible] / Nam [illegible]
doctrina Magisterii cuius vita est verecundia
et [illegible] plena / [illegible] [illegible] displicet /
et [illegible] [illegible] / Nam qui bene docet et male
vivit [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] magis [illegible] / [illegible] [illegible] bene docet
et [illegible] / et male [illegible] / [illegible] [illegible] [illegible] [illegible]
Unde et [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] dicitur [illegible] [illegible] et male [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / Tales [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est ad [illegible] et [illegible]
in [illegible] [illegible] [illegible] / [illegible] [illegible] qui [illegible]
[illegible] de [illegible] [illegible] / Unde et [illegible] [illegible] dicit
[illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] Magister
est [illegible] plenus [illegible] [illegible] [illegible] / Tales
[illegible] [illegible] quod [illegible] [illegible] / Unde Eccl. 32

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / Et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / Cum [illegible] super et
[illegible] dicat sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est / Mt 23 Super cathedram Moysi sederunt scribe
et pharisei / que dicunt vobis facite / secundum vero opera eorum nolite facere
dicunt enim et non faciunt / Et [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non [illegible] / [illegible] cathedra non [illegible] [illegible] Moysi [illegible] [illegible]
non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / cathedram [illegible] non [illegible] [illegible] / Unde [illegible]
facimus [illegible] Cathedre [illegible] qui [illegible] [illegible] [illegible] [illegible]

Innocentia vite

Verecundia

[illegible]

Nota 32 Si quod dicitur non scriptum ulterius dubium est quod peccatis in domo et sedete quod [illegible] vestris apparebit [illegible]

Displicet deo — Item cum displicet deo quando deus male de ipso sentitur, quod solum sunt sanctus, ut legitur capitulo 21, similiter [illegible] sancta est [illegible] et dolor. Hec [illegible] sunt [illegible] et item per [illegible] malediciones quas deus facit sanctis et [illegible] qui [illegible] solum [illegible] sanctum capitulo [illegible] que maledictiones habentur capitulo 23.

Nota clericis — Item cum nota clericis [illegible] singulis dicit [illegible] non [illegible] et [illegible] [illegible] valet ad [illegible] sed [illegible] quam [illegible] [illegible] Ista nulla est [illegible] [illegible] super [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est ut cum [illegible] et [illegible] non [illegible] [illegible] [illegible] maxime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Attende lectionem [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] et dist. 38 [illegible] [illegible] in fine [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Si [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] dist. 40 Multi sacerdotes.

dist. 40 Multi

Multi sunt sacerdotes et pauci sacerdotes. Multi nomine et pauci opere. Videte quomodo sedetis super cathedram quia cathedra non facit sacerdotem sed sacerdos cathedram. Non locus sanctificat hominem sed homo locum. Non omnis sacerdos sanctus sed omnis sanctus sacerdos. Qui bene sederit super cathedram honorem facit cathedrae; qui male sederit iniuriam facit cathedrae. Ideo malus sacerdos de sacerdotio suo crimen acquirit non dignitatem

Intelligencia docendorum

Secundo debet magister predicator habere in docendo intelligenciam
Paulus et Barnabas [illegible] in [illegible] c 3 de
[illegible] quod magis fieri [illegible] glo de [illegible]
[illegible] deprecati et in [illegible] [illegible]
Cum [illegible] videt numquam audeat [illegible] est [illegible]
et [illegible] Paulus et barnabas [illegible] et in plagis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] quod [illegible]
[illegible] est [illegible] [illegible] [illegible] faber
[illegible] ars est quod [illegible] passum [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Paulus et barnabas [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod posset [illegible] [illegible]
[illegible] quod [illegible] [illegible] opus
est [illegible] [illegible] [illegible] Magister [illegible] hac
opus est [illegible] ut et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] et [illegible] qua ad hec [illegible]
[illegible] [illegible] [illegible] in corpore [illegible] ab
ipsis [illegible] [illegible] [illegible] [illegible] audientes
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] oportet eos [illegible]
[illegible] sed [illegible] [illegible] et [illegible] ut
[illegible] de [illegible] [illegible] justicie et [illegible] et ab
[illegible] ad [illegible] in [illegible] [illegible]
[illegible] [illegible] justicie [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
et [illegible] et ut [illegible] [illegible] [illegible]
quasi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] et ubi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intelligencia [illegible] [illegible]

Co(m)municacio
h(um)ilitatis

Hec est scilicet Magistri discipulis exemplum humilitatis commendat
i. scilicet humiliter [illegible] eis quos habet [illegible]
[illegible]
[illegible]
[illegible]
[illegible] apud eum [illegible]
[illegible]
[illegible]
[illegible] in [illegible] in synagogis
et [illegible] in foro et [illegible] 23
[illegible]
et [illegible]
ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] super [illegible] 16 9 [illegible]
scolasticos [illegible] humilitas
ad [illegible] 28 [illegible] Certo [illegible]
[illegible]
A. I. [illegible]

Iunctum enim sanum filii dei et ... principium suum sicut actus
Phi[losophu]s ... si illa salus est hominis aut melior aut
sanitatem ... repetit sed ... propter alias si ... sed ...
ille ... duplex virtutum ... sed ...
quod ... capitulo 23 ...

Corporis sanitate

Quanto laudabilius ... in corporis sanitate ... Medicina est
... est quam ... sanitatis ...
... quis sanus est ... vel morbus ...
vita ... est ad modum ... de ipsa ...
corporis ac pulchritudine et agilitate ... et ...
in omni ... est ... propter magis ... / ...
... est inter ... et ... et quanto ... plus ...
aliorum plus ... ad ... quod ... propter
sed ... / ... enim ... passionibus
... et ... valde ...
est de talibus ... magis ... et ... infirmitas
corporis reddit ... magis ...
... id ... / infirmitas ... reddit ...
... sed ... est ... in corporis sanitate ...
... est in eis
... ad ... nature
de ... et ...
triumphum ... omnibus ...
... et ... / ...
... / ...
... in ... sanitate ...
gentilis ... in corporis sanitate et fortitudine
... triumphos ... magis in forti...
ac ... sanitate ... et ...
... est ... sanitas ...
et ... digne ... est ...
... est ...
adiuvans ... in quibus ... est ...
... et ... sicut ...
... et ... / ...
... infirmitate
... et ... capitulo ...
23 q 3 ... / ... infirmitas corporis
fortitudinem ... / ...
... corporis ... castigat ... vitam

... nullus ... infirmitas ... est ... infirmitatibus ...

h [illegible] ut [illegible] et [illegible] Ne forte [illegible]
et [illegible] [illegible] 30 [illegible]
[illegible] castigabo [illegible] ut [illegible]
et plura castigabo [illegible]

Nobilitas generis

Sexto et ultimo [illegible]
Sanguinis seu generis Nobilitate. [illegible]
[illegible] est [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible] a [illegible] Nobilitate [illegible]
[illegible] Nobilis [illegible]
[illegible] et [illegible] a
[illegible]
et [illegible] a [illegible]
[illegible]
[illegible]
[illegible] Adam [illegible]
[illegible] Adam [illegible] et [illegible] Adam
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
et [illegible]
[illegible]
[illegible]
Nobilitas [illegible]
[illegible]
[illegible] Nobilitate [illegible]
[illegible] at
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Adam [illegible]
[illegible] Nobilis [illegible] Nobilis
[illegible]

Usurpacio domi

b

Quarto quaedam sequuntur usurpacionem domini ut patet quia sub
magis [illegible] vel magis [illegible] aut magis [illegible] et ipsum
est clamitus quia [illegible] [illegible] in [illegible] [illegible] et quasi
[illegible] [illegible] [illegible] [illegible] patet Luce xi. [illegible]
[illegible] usurpant talia dona et nichil [illegible] [illegible] a
deo [illegible] et [illegible] [illegible] antiquam [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] nostra in
[illegible] [illegible] quod [illegible] [illegible] est. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod non accepisti quod [illegible]
[illegible] non acceperis [illegible] et [illegible] [illegible] est [illegible] deo et
[illegible] [illegible] [illegible] [illegible] sed est [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] qui non agit [illegible] de [illegible] [illegible]

Aliquam vero sunt qui licet [illegible] [illegible] [illegible] domini a deo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a deo [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et cum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] facit [illegible] [illegible] nichil [illegible]
[illegible] [illegible] et [illegible] debitum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nostra [illegible] [illegible] [illegible] est in
[illegible] Ysaye 26. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] nostra [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est deo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] dona [illegible] aut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
De quibus [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et non
[illegible] [illegible] [illegible] Alii vero [illegible] [illegible] [illegible] [illegible] C

[illegible] magis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] sic responderi [illegible] Melius [illegible]

[illegible]

[illegible] fortis in [illegible] apud

in turbulis et sed fortis est Ecclesiastico. sed Magnus fortius esset

in actibus suis [illegible] clarus est. [illegible] et

[illegible]

[illegible] in manu [illegible]

[illegible]

[illegible]

[illegible] vide [illegible]

[illegible] vide impios populares qui [illegible] veniunt

in locis [illegible] laudabunt in [illegible]

[illegible] Melior

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Melior [illegible] est in malo fortis

[illegible]

[illegible] publicum

[illegible] publicum [illegible]

[illegible] publicam [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] publicani

[illegible]

[illegible]

[illegible]

[illegible] Est enim

[illegible]

[illegible]

[illegible] in [illegible]

est [illegible]

Aut nobiles z. Nos pt dici q ipsa nobilitas sit q pte
corpus qr corpus nobilium quod non amittit quin sit
domus corpus qr nichil dat quod non habet Si
dicatur q nobilitate nascitur cuius rei et iusticia oportet nobil
qr potest esse et ipse defectu iusticie sit inmagis ipmagis magis
nobilis magis defectu magis [illegible] Si dicatur q venit
nobilis magis defectu magis [illegible] Sed dico ipsa nobilitas alia est quod
complectitur corpus [illegible] ipsa nobilitas sit [illegible] potest nobilis
iusticia propter esse et sed tamen [illegible] sit quia potest nobilis
reputari [illegible] fuit pastor ovium Saul pastor
reputari Saul David fuit pastor [illegible] corporis
azinorum et ipse fuit postea Rex [illegible]
dependit in pastoris qr ipse [illegible] filius quoniam qui nobiles
in [illegible] filius [illegible] nobilitatem
decl est et non alia [illegible] nobilitate
corpus pred et [illegible] habet iusticiam sed alia est quod velit
nobiles reputari Patet [illegible] Si dicatur quoniam fuit
nobilitas ipsa est talis nobilitas qr q [illegible] a
nobilitatem ipsa est talis nobilitas qr q [illegible]
q [illegible] plenius [illegible] hec [illegible]
apud [illegible] burgenses
qui [illegible] Si dicatur
q Imperator facit aliquem nobilem et non illud [illegible] q Imperator
[illegible] nobiles et non alia sed [illegible]
nobilis a [illegible] Imperatore sit quis nobilis [illegible]
fuit [illegible] Imperator
[illegible] velit nobilem facere et [illegible]
Item quoniam q Imperator velit quod nobilis est et illud non
Si dicatur [illegible] et non alia
[illegible] filii dicatur nobiles sit [illegible]
[illegible] Si dicatur [illegible] vita patris [illegible]
est nobilis qr pater [illegible] est nobilis [illegible]
[illegible] filius est nobilis non
ex [illegible] Si [illegible] q [illegible] debet
quis nobilitari [illegible]
litterarum Si dicatur [illegible] Imperatori q sit quis
sit nobilis [illegible] Imperatoris nobilitatis est [illegible]
sit [illegible]
[illegible] q [illegible] voluntate
alicui nobilis [illegible] et non [illegible] et laudabilis
[illegible] in [illegible] et [illegible]
[illegible] nobilis [illegible] alii [illegible]
[illegible] nobilis [illegible]

Secundo si nichil est nobilitas esse scire est hoc quod aliquis
virtuosus homo et virtuosus nec quod ibi habet sibi primus
virtutes. Nam constat quod multi nobiles sunt carentes virtute
nec virtuosi et virtutibus carentes et ibi habent nisi sunt ... finis
et rectores ut burgenses virtuosi postponuntur ... nobilibus
in hac materia ... Tullius vel Valerius Maximus. Nobilis
... dicit ... quia nobilis nobilitas
est naturalis sive non est nobilitate parata ... aut ante nos
est nostra non est ... Seneca ... nemo altius nobilior nisi
cui rectius est ingenium et bonis artibus aptius. Item dicit
quod ... aliud est nobilitas quam antique divicie. Quid est
servus aut liber vel libertinus nisi nomen ex ambitione vel
iniuria nata vel conquesta. Unde et Plato dicit neminem
regem non ex servis oriundum esse neminem servum non ex regibus.
Omnia ista longa varietas miscuit et sursum et deorsum
fortuna versavit. Non ergo est gloriandum in nobilitate generis
quia tantum vanitas est quia sola virtus optime prosperat. Ideo
... [illegible] ... nobilitate verum ... Unde et ... nostri
non eligit nobiles aut potentes sed pauperes. In hac materia
ad ... [illegible] ... nobiles et ... eligit deus.
Unde et Jeronimus in quadam epistola ad Eustochium dicit. Sola
apud deum libertas est non servire peccatis summa apud Christum
nobilitas clarum esse virtutibus. Et alibi dicit [Boethius?]. ...
nobilitatem non naturam ... sed impositam nobilibus necessitudinem ne a maiorum
virtute degenerent ... [illegible] ... quod ex ipsa ... nobilitas
... [illegible] ... [Juvenalis?] in 8° satira
Non est quod ... aliquis de genere nobilitate ... sed ex
moribus ... [illegible] ... [Juvenalis?] in
dialogo dicit. Non multos patet nobilitas ... nobilitate
... [illegible] ... plus ...
... aliquid ... [illegible] ... Seneca. Et sic omnium hominum
est ... [illegible] ... Multum ... dicit
... [illegible] ... [Valerius Maximus?] libro ... capitulo ...
... [illegible] ...
... nobilitatem sed ... honestate et genus ...
... [illegible] ... libro ... capitulo ... qui primum
... [illegible] ...
nobilitate ... [illegible] ... capitulo xl. ... Non enim
nobilitas ... [illegible] ... sunt ... De glorie ...
... [illegible] ... Sed hec ... [illegible] ...

Sicut nobiles ita eciam ad collegia ingressum petentes
assumantur et preferantur. Pauperes vero et si habiles fuerint non
admittuntur ad ecclesias ad ingressum ad [illegible] ad audiendum
ad petendum [illegible] [illegible] Ergo sancte dei [illegible]
[illegible] supplicantes promotione admittuntur pro pauperibus quod caret
effectu. Nec id quod petitur conceditur. Unde contingit quod nobiles
qui per alios [illegible] [illegible] vel saltem [illegible] [illegible]
quam et ipsis generosi. Sunt enim nobiles [illegible] per litteras
[illegible] [illegible] singulare semper i. ex toto vel saltem in [illegible]
ad pauperes supplicatorum in ecclesiis [illegible] pauperes preponuntur
[illegible] [illegible] [illegible] [illegible] nobiles [illegible] pauperes [illegible]
ad [illegible] admittuntur et [illegible] [illegible] et [illegible] admittuntur
quod nobiles [illegible] [illegible] et [illegible] et [illegible] [illegible] pauperes non
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] Sed [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] [illegible] attendere
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attendit
[illegible] [illegible] sed [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] attende [illegible] [illegible]
[illegible] [illegible] aut [illegible] Et si [illegible] [illegible] [illegible] canonum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et de [illegible] Et si canones [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vel [illegible] [illegible] sunt et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible] sola est [illegible] [illegible] [illegible]
Certum est enim quod nobilitas est [illegible] et [illegible] nobilitas
et [illegible] et nobilitas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] nobilitas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nobili [illegible] [illegible] [illegible] [illegible] [illegible]

in virtute et bonis moribus et actibus et per bonis virtutibus laudabilibus prefulgent. ¶ Primum. Sed nobiles quot hodie sunt [illegible] sunt [illegible] in illo [illegible] ille qui nobilitatem legem [illegible] prout sunt [illegible]. Nobiles dicuntur a lege nobilitatis quia omnes student ad [illegible] [illegible] aut alios inhonestatibus et spoliacionibus sunt [illegible] [illegible] suis [illegible] quia [illegible] et differentia [illegible] hec nobilis a pastore. Ut sic ille nullus [illegible] qui vadit in armis portat [illegible] [illegible] et [illegible] et in [illegible] quam nobiles [illegible] et pastus [illegible] pauperes [illegible] [illegible] et spoliant ipsos ad [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] dolore et in [illegible] hec nobilitatem quam [illegible] quam nobilitas per legem habet [illegible] ut [illegible] sunt illud [illegible] [illegible] quod [illegible] [illegible] sicut hec [illegible] [illegible] pro prudentes [illegible]

Racio sui intelligencia.

Ostenditur [illegible] sepe [illegible] in [illegible] sive intelligencia [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] intelligere [illegible] [illegible] appetitu vel studio in [illegible] virtute per habitudinem vel [illegible]. [illegible] quod [illegible] [illegible] aliquis [illegible] studere in [illegible] [illegible] que per bona est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] alios apparet [illegible] [illegible] [illegible] [illegible] [illegible] et moralis [illegible] in hec [illegible] [illegible] qui [illegible] [illegible] et [illegible] quod sunt [illegible] quam sunt [illegible] [illegible] [illegible] [illegible] natura magnus aliquid [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid ad [illegible] [illegible] studium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] laboraverunt [illegible] ut [illegible] [illegible] [illegible] appetitu studii addiscendi [illegible] [illegible] [illegible] [illegible] [illegible] studium [illegible] [illegible] [illegible] studiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inquirendo ab illo ago querere non delectat

Supplicacio

2 Minus utile

2 Inquirendo ab illo ago querere non delectat

Sicut p3 de Nigromanticis qui aliqua futura a dyabolo inquirunt investi-
gare, que est superstitiosa curiositas. Sicut [illegible] ex [illegible] Augus-
tinus de vera Religione [illegible] [illegible] [illegible] [illegible] impediunt
a fide vera curiositatis in [illegible] demonibus / Hec [illegible]
[illegible] quibus apparet [illegible] [illegible] curiositas. Nulla [illegible] intrare
mente ad veritatem / Sicut quod [illegible] [illegible] Augustinus in de vera Religione
[illegible] [illegible] [illegible] curiositas [illegible] est [illegible] et perversa curiositas
[illegible] [illegible] ad [illegible] et [illegible] [illegible]
[illegible] [illegible] aliquis [illegible] ad [illegible] [illegible]
[illegible] in [illegible] / [illegible] [illegible] est [illegible] [illegible]
Sicut quod [illegible] [illegible] Ecclesiastici [illegible] Altiora te ne quesieris
et fortiora te ne scrutatus fueris et in pluribus operibus eius ne fueris
curiosus [illegible] / [illegible] [illegible] supplevit [illegible]
[illegible] et in vanitate [illegible] [illegible] / Caveat ergo [illegible]
[illegible] [illegible] ut [illegible] ad [illegible] [illegible] quam oportet
sapere sed [illegible] [illegible] [illegible] sapere ad sobrietatem
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
in [illegible] ad [illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] Capitulum 13
Unde [illegible] [illegible] [illegible] ad Paulum in [illegible] 37 [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] ad [illegible] quam [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
Est ergo [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] in quibus [illegible] in [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] libros alios [illegible] [illegible] possent [illegible] [illegible]
[illegible] [illegible] a [illegible] studii [illegible] [illegible] [illegible]
[illegible] [illegible] apparet quod [illegible] quibuscumque [illegible] aliquis [illegible]
[illegible] possunt studere librorum [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] ergo
[illegible] [illegible] possunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] in [illegible] [illegible] [illegible] / Unde [illegible] [illegible]

Vt quod te torqueas in illa hora cum [illegible] oportet [illegible]
dedicasse. Beatus est cui vita eius est verbum dei [illegible]
et non respexit in vanitates et insanias falsas [illegible]
Quod ergo fratres quae non sunt necessaria ad salutem faciunt insanire
sicut dicitur est paulo Actus 26 Insanis Paule multe
littere te faciunt insanire [illegible]
minus intentus esse et magis [illegible]
[illegible] ad Eustochium Epistola 82 [illegible]
Ciceronianus es non christianus studiosus ante tribunal [illegible]
[illegible]
[illegible] intenderent studio librorum [illegible] studio [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible] nobis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quod
[illegible]
[illegible]
[illegible]
[illegible] ad
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

et debent esse et facere hoc est respondeat que ab eodem
est accepta et appellata ista ars legenda est ad studium
ad intrandum in intellectum. post sepius dixerunt quia ipsa
non sunt clare [illegible] [illegible] ab superiori dicit igitur
stellas vel non extinguerit nox sic multos fideles
inherentes firmiter [illegible] [illegible] non obfuscat nec domina [illegible]
dicit 38 dicit. Cum ergo amat sepius [illegible] [illegible] animus
non amabit de [illegible]. dicit. [illegible] Regum — Actus fit
[illegible] in [illegible] extrinsecis. — Decorum

[illegible] modus [illegible] [illegible] in actibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quod actus [illegible]
attendendum. Item [illegible] attendendum est quod actus [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] differentia [illegible] ab
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quam virtutes morales in hoc [illegible] quod [illegible]
[illegible] [illegible] ordinant [illegible] est [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] ordinabiles [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] virtus moralis [illegible]
quod [illegible] [illegible] [illegible] ordinant [illegible] [illegible] [illegible] deus.
ordinatio aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad alios [illegible] [illegible] [illegible]
[illegible] Ambrosius .1. de officiis et hec est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hec
et hec [illegible] ad [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
ordo [illegible] [illegible] hec [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] respicit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] quod est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ordinatio que respicit [illegible] ad [illegible]
[illegible] [illegible] que [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] et [illegible] que [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ordinata et [illegible] [illegible]
[illegible] actus [illegible] [illegible] [illegible] et [illegible] hec [illegible] [illegible]
[illegible] [illegible] ad statum suum et [illegible] [illegible] [illegible]
a deus [illegible] in [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] exempla [illegible] plus [illegible] [illegible]
[illegible] [illegible] [illegible] attendere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quia [illegible] in [illegible] est [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] ista reddit [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] exemplar
[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] in [illegible] est [illegible]

propter ista et benivolencie quia hec sunt dicta circa status habitus
ergo quod quod est autem [illegible] in rebus humanis provisum est.
Est autem quod [illegible] ut aliquis se reddat iocosum juxta dictum [illegible]
placabilis aut delectabilis actibus suis quos in [illegible] unde et
Seneca dicit [illegible] et [illegible] sapientis et illi [illegible] [illegible]
[illegible] [illegible] quasi [illegible] ille enim qui [illegible]
decentes actus describit [illegible] sicut aliqua solaciosa ac
iocosa [illegible] per [illegible] et [illegible] per [illegible] qui
ille dicitur [illegible] iocosus nec [illegible] et dicitur Agrestis
et durus ut patet dicit 4 ethicorum. Sicut enim quod [illegible]
delectamentum iocis solacium [illegible] sensus ex honesto
est delectabile et sine [illegible] sufficit ad [illegible] laborem
quem quis ex labore sive corporalis sive mentalis [illegible]
quia in [illegible] [illegible] laborat corpus quam ingenium
fantasticum quod est corporale sed sit spirituum animalium ac ipse et
intellectualis [illegible] est colligatus et [illegible] speculativum ut
[illegible] [illegible] sicut patet. Unde et hoc fatigatur [illegible]
laboret tam corporale quam spirituale. Et quia talis fatigacionis
remedium est quies sic delectamentum utrumque est aliquid gaudium
sive solacium aut iocosum honestum [illegible] statum quem [illegible]
[illegible] dicit quod non [illegible] aliud [illegible] sicut dicit dominus
Cassiodorus [illegible] [illegible] aliqua iocosa cum [illegible] dicta
et honesta quem [illegible] est multum [illegible] post [illegible]
et melancolicas [illegible] que [illegible] in actibus speculativis
[illegible] et illud [illegible] [illegible] ille [illegible]
[illegible] [illegible] dicit dominus Bonifacius [illegible]. In quo [illegible] cum
[illegible] [illegible] in talibus iocosis et solaciosis [illegible]
[illegible] est [illegible] primo quod talia non [illegible] in [illegible]
.1. verbis ac factis aut ex [illegible] [illegible] [illegible]
[illegible] aut [illegible] est turpe et [illegible] et
[illegible] [illegible]. Tullius de officiis [illegible] quod [illegible]
[illegible] est [illegible] [illegible] flagicium obscenum
2. Secundo est [illegible] ne [illegible] [illegible] [illegible] [illegible]. Unde
Ambrosius
et [illegible] dicit primo de officiis [illegible] ne [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et Tullius primo de officiis dicit quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ab honestis [illegible] [illegible] sit alienus. [illegible] in [illegible]
3. aliquid [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] in [illegible] [illegible] actibus ut [illegible] [illegible]
[illegible] et [illegible]. Et [illegible] [illegible] [illegible] sit [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] est [illegible]
sit [illegible] [illegible] dicit Tullius primo [illegible] [illegible]

Auris audiencium sunt defatigate nec est inventa ab aliqua
ex nova seu ridiculosa oracione [illegible] Sed in xxij dictus
nec adiunct iocande facultate vide et hystrionibus licitum est
dare moderate / que per actus iocosos nec turpes hominem aut
narraciones alios provocant solacium ymnum et honestum.

Dum quarto [illegible] que omnis humana actus illustrantis sunt
regulent actus suos in ordine ad personas et loca et tempora
oportuna ut in singulis actibus ipsorum decorum videatur
et clarescat / Quod certe erit in actibus ipsorum si fuit — *ordo honestatis.*
Primo decor et honestatis ut ipsorum actus sit — *Tenor veritatis.*
sunt diu honesti / ad quorum observanciam fervor pietatis provocat [illegible] — *Fervor pietatis.*
[illegible] Secundo ut in actibus ipsorum sit tenor veritatis — *Honestas*
ut illa que dicunt aut promittunt nisi quod violent [illegible] adimpleant
vel saltem velint dicunt et promittunt [illegible] sed quia — *Veritas.*
[illegible] [illegible] nec est [illegible] [illegible]
[illegible] Sed [illegible] sed observanda / Tercio decor quod [illegible] ipsorum
[illegible] fervor pietatis. Sed actus ipsorum sed [illegible] — *Pietas.*
et [illegible] ac [illegible] motu [illegible] adeo et per [illegible]
forma [illegible] [illegible] [illegible] / quam [illegible] illis [illegible]
[illegible] [illegible] est sed [illegible] quam [illegible] sive est
[illegible] [illegible] est. [illegible] libro [illegible] 12. q. 1. Nolo.

Quarto ut dixi [illegible] est [illegible] cum [illegible] — *Virtus exterior*
[illegible] [illegible] [illegible] sunt in [illegible] [illegible]
[illegible] ac [illegible] [illegible] / [illegible] [illegible]
amplius [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est 2a [illegible] [illegible] que est temperancia.

Nunc sequitur de quarta cardinali virtute que est illa quam nos in dictis fortitudinem nominamus / Quia sicut prudencia et temperancia hoc proprie regit fortitudo virtus et iusticia alios [illegible] per dicta de prudencia et temperancia et de fortitudine aut iusticia / Sicut alios [illegible] regere patitur qui proprie regere nescit [illegible] est [illegible] regere qui alios [illegible] [illegible] de regimine [illegible] doctrinam de regimine aliorum [illegible] et [illegible] Si vis omnia regere subicere te racioni Multos enim reges si ratio te rexerit [illegible] prudencia est directiva aliarum virtutum sicut [illegible] [illegible] abstinet [illegible] [illegible] quod [illegible] [illegible] debitis disponitur / Temperancia et fortitudo ad iusticiam disponunt [illegible] [illegible] [illegible] impedimenta [illegible] temperancia restringit et timores [illegible] fortitudo reprimit iusticiam a suo officio impedire possunt et [illegible] est de temperancia [illegible] [illegible] et aliis [illegible] [illegible] qui sunt [illegible] [illegible] [illegible] de fortitudine [illegible] [illegible] ordinat hominem ad ea que sunt [illegible] vel [illegible] [illegible] De qua fortitudine [illegible] aliquid est dicendum fortitudo [illegible] a variis variis describitur / [illegible] que sit melior describenda [illegible] [illegible] Sed quibusdam [illegible] [illegible] quibus describitur [illegible] [illegible] [illegible] Augustinus libro de moribus ecclesie ipsam describit in hec verba / Fortitudo est amor facile omnia tollerans propter illud quod amatur [illegible] vero [illegible] id est [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] fortitudo est [illegible] [illegible] [illegible] molestias [illegible] Tullius vero in [illegible] [illegible] ipse describit fortitudo est considerata periculorum susceptio et laborum perpessio / Et in 2o Rhetorice dicit fortitudo est magnarum rerum appetitio et humilium contemptio et cum racione utilitatis laborum perpessio Macrobius vero sic describit fortitudo est animum supra periculi metum agere nichil nisi turpia timere adversa vel prospera fortiter tollerare Aristoteles vero 3 Ethicorum dicit quod fortitudo est circa [illegible] in passionibus [illegible] [illegible] [illegible] Andronicus vero dicit quod fortitudo est habitus inexpugnabilis [illegible] [illegible] a timoribus qui sunt circa mortem /

Post descripcionem fortitudinis de ipsius partibus dicendum est ut ad ipsius species magis descendamus. Tullius vero ponit in primo Rethorice quatuor partes fortitudinis scilicet Magnificenciam / Fiduciam / Pacienciam et Perseveranciam. Macrobius vero ponit septem scilicet Magnanimitatem fiduciam securitatem magnificenciam constanciam tolleranciam et firmitatem / Tullius videtur velle quod ad [illegible] Sed circa ad quatuor Tullius videtur [illegible] constanciam / et Magnanimitatem Magnificencia sive [illegible] videtur [illegible] et [illegible] [illegible] ad perseveranciam videtur [illegible] firmitas [illegible] ad [illegible] tolleranciam [illegible] fiducia [illegible] videtur [illegible] [illegible] partes fortitudinis [illegible] Magnanimitas et [illegible] alique [illegible] / Sed quia [illegible] Tullius [illegible] [illegible] fortitudo est circa [illegible] [illegible] est ut ad [illegible] [illegible] fortitudo est [illegible] [illegible] / et [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] fortitudo [illegible] [illegible] [illegible] [illegible] fortitudinem [illegible] est [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fortitudinis [illegible] ut voluntatem [illegible] [illegible] [illegible] corporales / [illegible] a [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] aut [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporale [illegible] bona [illegible] [illegible] [illegible] [illegible] [illegible] quod fortitudo circa [illegible] [illegible] que sunt [illegible] [illegible] / quia [illegible] [illegible] bona [illegible] [illegible] maxima [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maiora [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] maiora / sicut [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] corporalia [illegible] [illegible] aut [illegible] corporalia bona / [illegible] ergo mors est que [illegible] omnia corporalia bona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maxime [illegible] [illegible] [illegible] [illegible] maxime est circa timores periculorum mortis / [illegible] fortitudinis maxime est [illegible] [illegible] [illegible] [illegible] timores [illegible] [illegible] [illegible] Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tullius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] timet [illegible] mortem [illegible] [illegible] [illegible] maxime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est a morte [illegible] [illegible] [illegible] [illegible] [illegible] quod est [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fortitudinis / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fortitudinis [illegible] est maxime [illegible] [illegible] est [illegible] quod fortitudinis [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] que morte [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] et horrorem / [illegible] mors [illegible] mors [illegible] [illegible] [illegible] formidabilis / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / a [illegible] formidabilis / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Mors timeri non debet

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fort horribilem Mors formidabilis [illegible] [illegible] [illegible] [illegible] [illegible]

possessione eterna videre non potest capitulo est apposite vere [illegible]
Et quarta est ex parte voluntatis divine. Item quia bone
anime se timent secundum quod est in deliciis futura parata propter [illegible]
queritur et licet. Augustinus super Genesim ad litteram. Cum postea
est quamquam perfectum ut nunc dei voluntatem sicut postulat
quam exuerit nos et acceperit. Dicitur hoc [illegible] ubi non stratum
noluit et eius impro parcium oblitum et reluctantur
et per licentiam [illegible] ad comportatum dicitur in terrestria
et merere per durum experimentis constituti ad veniam [illegible]
in voluntatis obsequio et [illegible] ab ex primis celestibus
gaudentem ad quod [illegible] 13. q. 2. Cum postea
Ait vero pars spiritus de prima [illegible] de morte deliciis
satis dicunt secundum [illegible] ubi. Habet scripturam
Et aliud dicitur in quodam capitulo [illegible] de morte
[illegible] dicit etc. Magis sicut non deliciis gaudent
Si [illegible] mortuos in plangentes
Et mortuos [illegible] plangentes quod ipse [illegible] spiritualiter
quod [illegible] voluntatis eius [illegible]
[illegible] per [illegible]
[illegible] Deus abstulit sicut deo placuit ita factum est sit nomen domini benedictum
Fides [illegible] eterna [illegible] ad futuram [illegible]
[illegible] anime [illegible] multum timent mortem [illegible]
Mors multum [illegible] bona [illegible] non
resurget. Mortui [illegible] in Christo sunt resurgent primi
ut dicitur ad Thessalonicenses. Sed timendum est quod sit non [illegible]
et de [illegible] sicut de [illegible] [illegible]
[illegible] apparere [illegible] ex eo quod [illegible]
[illegible] non [illegible] in [illegible]
[illegible] apparent [illegible] et quod [illegible] suspendentur [illegible]
[illegible] est [illegible] [illegible] est de [illegible]
[illegible] et malis [illegible] [illegible] appropinquare
[illegible] mortis [illegible] ut [illegible] ac alia
[illegible] [illegible] reputant [illegible]
[illegible] et [illegible] et [illegible] dei [illegible]
[illegible] [illegible] et [illegible] et
[illegible] Mali vero quando post [illegible] [illegible]
corporales et [illegible] corporis timent [illegible] in [illegible]
[illegible] dicit [illegible] [illegible] hic
[illegible] corporalibus [illegible] ut [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] celestis [illegible] [illegible] In hac [illegible]
[illegible] [illegible] non [illegible] [illegible] ut
[illegible] et hec [illegible] est

In hac spe fuit sanctus Iob cum diceret Scio quod redemptor meus vivit
Iob 19. Et sanctus Paulus qui dicebat Cupio dissolvi et phil 1
esse cum Christo. Et iterum [illegible] non ultra
[illegible] quia sic [illegible] pergens morte
[illegible] Mors est [illegible]
quedam [illegible] Exitus carceris, finis exilii
laboris consummatio, ad portum applicatio, peregrinationis finis
oneris gravissimi depositio, ab equo furioso descensio
a domo ruinosa liberatio, omnium egritudinum terminatio
omnium periculorum evasio, omnium malorum consumptio
[illegible] nature debiti redditio, in patriam ingressus in gloriam
De qua dicitur Eccl. 7 Melior est dies mortis quam dies
nativitatis. Prov. 14 Sperat iustus in morte sua
[illegible] factum est et mirabile [illegible] tunc mortem
[illegible] que a [illegible] et maior [illegible]
[illegible] De exemplo [illegible]
[illegible]
[illegible]
[illegible]
[illegible] c 23 [illegible] hec [illegible]
[illegible] bonum [illegible]
[illegible] Prov. 12
[illegible] esse cum Christo [illegible] mors [illegible]
[illegible] Mors est
[illegible]
[illegible]
[illegible] Mors [illegible]
[illegible] vocabulo [illegible] hec [illegible]
Moritur [illegible]
[illegible]
est [illegible] hec [illegible] moritur [illegible]
[illegible] mortuus est [illegible]
[illegible] hec [illegible] Mors [illegible]
[illegible] moritur [illegible]
[illegible] est [illegible] qui vivit et
[illegible] mortem [illegible]
[illegible] mortem [illegible]
Mortis [illegible]
[illegible] Moritur [illegible]
ut [illegible] Mortis [illegible] est [illegible]
[illegible] Moritur [illegible] est in vita [illegible]
[illegible] Moritur [illegible] est tunc [illegible]
[illegible] Moritur [illegible]
[illegible] Moritur [illegible]

Diffinicio Mortis

fin li 2 c 11a. Morior inquit .. quam prius ... iam nec mortem metuo iam quippe nec dolores nec ... animum ... nec ... ac mortem ... nunc ... futurorum ... quia si malis ... mali

Optimum est mori cum iuvat vivere ... alium malis ... forme ... ultimum ... Insepultus ... ... sepultura ... sepulture ... corpus insepulti ... sepultum ... est ... ... sepultura ... corpus ... fetida et odore fetida ... Exemplum ... de ... in morte Alexandri magni ... et sepultura eius convenerunt ... multi philosophi quorum unus dixit

Alexander heri de auro thesaurum fecit hodie thesaurus facit eum. Alius dixit heri non sufficiebat Alexandro totus mundus hodie sufficiunt ei v vel vi pedes terre vel minus. Alius dixit heri Alexander imperabat populo hodie populus imperat ei. Alius dixit heri Alexander multos potuit a morte liberare hodie ipsius mortis iacula non potuit evitare. Alius dixit heri Alexander ducebat exercitum hodie exercitus ducit eum ad sepulcrum. Alius dixit heri Alexander terram premebat hodie ab ea premitur ipse. Alius dixit heri Alexandrum gentes timebant hodie eum viles reputant. Alius dixit heri Alexander inimicos habuit hodie omnes equales habet. ... mundi ... quia ... morte ... quia ... mortem ... ut dicit Seneca epistola ... et ...

Mors est appetenda

Mors que ... est ... non est fugienda sed ... amplectenda ... voluntarie ... est ... afferamus deo ... debitum ... reddere. Et Cyprianus ... Et ... morte ... in eternam vitam ... cum ... in patria ... colloquimur ... Noli metuere ... mortis ... in morte sua ... causa ... justus ... morte in refrigerio erit Et ... est ... cum morte justus in refrigerio erit ... in hac vita ... refrigerium ... justi ... Lazaro et divite ... Moriens ... justus ... in refrigerio erit ... quidam ... litteratus ... Mortuus ... in cathedra ... habens libros ante se ... dixit ... super libros

fin li 2 c 11a | Morior inquit ... mors ... nil ... mortem ... in ... nil ... vivere magis ... bona mors ... vivere est

Capitulo 4 in libro sapientie Iustus autem si preoccupatus fuerit morte in refrigerio erit / Et Ricardus super istum textum dicit morte [illegible] vnde neque preoccupatus morte neque [illegible] aut [illegible] / Sed quia iustus moritur [illegible] et [illegible] [illegible] aut [illegible] [illegible] [illegible] / Et sic iustus moritur [illegible] propter dei morte preoccupatus qui ad [illegible] non [illegible] ad [illegible] / Et [illegible] preoccupatus iusto non noceat [illegible] [illegible] breui [illegible] moriatur / vnde [illegible] dicitur

~~Mors iusti [illegible] quod [illegible] bona vita.~~
~~[illegible] [illegible] [illegible] [illegible] morietur etc~~ R

Vnde licet mors malorum sit mala / Mors tamen iustorum in conspectu domini est preciosa vnde Bernardus in quadam epistola ad [illegible] / Bona mors iusti propter requiem / Melior propter nouitatem / optima propter securitatem / Econtra mors peccatorum mala [illegible] propter mundi amissionem / peior in carnis separatione / pessima in vermis ignis [illegible] duplici contricione / Econuerso impiorum mors peccatorum tamquam fures [illegible] / [illegible] victorie [illegible] / tamquam [illegible] [illegible] [illegible] ingressi / Non sic est [illegible] hec mors a [illegible] bonus et iustus / Et maxime qui habent alios [illegible] [illegible] [illegible] / quam [illegible] [illegible] iustus erit / Hec [illegible] attendens Ecclesiastici 4 in [illegible] pro iusticia agonizare pro [illegible] / Et [illegible] ad mortem [illegible] pro iusticia / Cum [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] ordinem nomine est [illegible] non timere mortem aut tormentum quia [illegible] [illegible] [illegible] fortis [illegible] [illegible] fortitudo maxime est necessaria / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] iustus [illegible] [illegible] fortitudo [illegible] [illegible] / Et [illegible] [illegible] [illegible] [illegible] [illegible] maxime [illegible] [illegible] iustitie [illegible] [illegible] amore [illegible] [illegible] [illegible] [illegible] a iusticia [illegible] quicquid / [illegible] [illegible] [illegible] maxime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fortis / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] id quod [illegible] Capitulo 2 [illegible] aut fortitudo [illegible] [illegible] iusticie / Et [illegible] [illegible] [illegible] illud Prouerbiorum 8 Melior est [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] est forti [illegible] [illegible] [illegible] [illegible] [illegible] id Prouerbiorum vltimo Fortitudo et decor indumentum eius et ridebit in die nouissimo / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in tribulacionibus [illegible] Ille est beatus vir qui suffert tribulacionem / quia cum probatus fuerit accipiet coronam vite quam repromisit deus diligentibus se Iacobi 1 / Probatus est omnis qui propter timorem aut amorem aut alias tribulaciones veritatem et iusticiam non postponit.

Mors est meditanda

Vera licet ista mors [illegible] sit perpendenda est [illegible]
[illegible] quam eius oblivio nos [illegible] paratos ad mo-
riendum [illegible] et [illegible] de [illegible] 18 Memor esto quia
mors non tardabit. Et [illegible] [illegible] [illegible] [illegible]
Et [illegible] 20 [illegible] et [illegible] deus est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et revera [illegible] [illegible] est [illegible]
[illegible] [illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] ac [illegible] [illegible]
quo ad se [illegible] [illegible] [illegible] [illegible] exemplo [illegible]
hec [illegible] in metris [illegible]

Fallit inspiciens vite presentis amorem
Sed sapiens plene quod sit plena dolore
Contempnendo [illegible] mundi [illegible] ac speciosum
Flos [illegible] habet [illegible] que dat [illegible] colores
Rex et papa [illegible] tota color [illegible]
Regia maiestas omnis terrena potestas
Prosilit rex [illegible] [illegible] [illegible]
Tunc sit absque [illegible] mortis [illegible] hora
[illegible] [illegible] [illegible] ad [illegible] et [illegible] de [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] sit mortuorum [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mors [illegible]
Et [illegible] quando [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est ordinandus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sit [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] in [illegible] exemplo [illegible]

Media quod sit [illegible] [illegible] [illegible] amor
Poste quippe [illegible] quam [illegible] habet [illegible]
Predia [illegible] post [illegible] [illegible]
Fabrica [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Suspendens [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui moritur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Fertilis [illegible] [illegible] [illegible] [illegible]
Nil [illegible] [illegible] dulcis [illegible]
Certe [illegible] nec post hec invenientur
[illegible] [illegible] [illegible] quis [illegible] querere [illegible]

Ne nocturnis horis faciat mors apparitionem
Rebus mundanis Mendacibus et nichil [illegible]
Omnia tu sperabis[?] nos [illegible] [illegible] [illegible]
Omne quod est genitum tendit ad interitum
Omnia pertranseunt preter amare deum
Hec ille pergite. Si sufficiunt ad fugiendum [illegible] ut in ipso spes non ponant. Ultra nostre scientie licuit scire. Sed ad respondendum dicta experientia Salomonis qui reputavit omnia que sunt sub sole vanitatem et afflictionem spiritus et nichil manere sub sole. Unde

Ecc 2 Magnificavi opera mea, edificavi michi domos, plantavi vineas, feci ortos et pomeria et consevi ea cunctis generis arborum; extruxi michi piscinas aquarum ut irrigarem silvam lignorum germinantium; possedi servos et ancillas multamque familiam habui, armenta quoque et magnos greges ovium ultra omnes qui fuerunt ante me in Jerusalem; coacervavi michi argentum et aurum et substantias regum et provinciarum; feci michi cantores et cantatrices et delicias filiorum hominum, ciphos et urceos in ministerio ad vina fundenda; et supergressus sum opibus omnes qui ante me fuerunt in Jerusalem. Sapientia quoque perseveravit mecum et omnia que desideraverunt oculi mei non negavi eis nec prohibui cor meum quin omni voluptate frueretur et oblectaret se in his que paraveram; et hanc ratus sum partem meam si uterer labore meo. Cumque me convertissem ad omnia opera que fecerant manus mee et ad labores in quibus frustra sudaveram, vidi in omnibus his vanitatem et afflictionem animi et nichil permanere sub sole. Hec ille. Et capitulo [illegible] Mors et nichil manere sub sole. Hec ergo consideratio sine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] memorie retinet [illegible] [illegible] [illegible] memoriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortis. Sed est sciendum quod hanc mortis memoriam impediunt tria scilicet specialiter scilicet:

Prosperitas
Curiositas et
Voluptas

Primo Prosperitas facit mortis oblivionem

Prosperitas

Quod ad mentem reducit [illegible] [illegible] [illegible] argumentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui fuerunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est. Sic ut verum est de Moyse qui in [illegible] [illegible] aut [illegible] [illegible] recordantur. Moyses mandavit de recordantur [illegible] [illegible] [illegible] ad [illegible]. Cum exaltati et [illegible] aut liberati de suis afflictionibus non recordantur sui auctoris. Deut. 32: [illegible] [illegible] [illegible] dereliquit et oblitus est dei creatoris sui.

[illegible] mors [illegible] quod est [illegible] [illegible] [illegible] / sed [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Certe [illegible] et presentis mundi [illegible] / dum [illegible] [illegible] [illegible]
[illegible] / quam ipsa [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / in [illegible] et
[illegible] [illegible] / que [illegible] [illegible] [illegible] sit [illegible] [illegible]
[illegible] [illegible] mundi [illegible] [illegible] [illegible] [illegible] / que [illegible]
[illegible] ad [illegible] in [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] /
[illegible] quod [illegible] [illegible] [illegible]. [illegible] [illegible] est
[illegible] [illegible] [illegible] 23. q. 1. [illegible] [illegible] [illegible]. [illegible]
et [illegible] [illegible] in [illegible] dicit Multos [illegible] [illegible] [illegible]
Multos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible] [illegible] [illegible] [illegible]
[illegible] / Et [illegible] [illegible] [illegible] [illegible] ipsa [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] ad [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] et [illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible]. Et [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible]
est [illegible] [illegible] mundi et in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mundi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] et
[illegible] in [illegible] [illegible] [illegible] mundi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / Est in [illegible] [illegible] et [illegible]
in [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible]
[illegible] que mundi [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] [illegible] et in [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in que [illegible] [illegible]
Ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] in quibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] quam tanta [illegible] [illegible] [illegible] in
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]

Prosperitas est acerba pro [illegible], cryst et apostolis.

[illegible] 7 [illegible] c 1 Sicut enim quibusdam lauta prandia [illegible] languentibus [illegible] [illegible]

ut [illegible] [illegible] tunc animus effrenatus rapitur ad inde [illegible] prosperitate [illegible]

Nam [illegible] [illegible] in prosperitate [illegible] [illegible] alia [illegible] clerici [illegible] [illegible]

7 ad [illegible] vocis a [illegible] [illegible] languentium [illegible] [illegible] destruuntur.

Sic [illegible] quidem [illegible] [illegible] consumunt hoc quod [illegible]

Sed [illegible] [illegible] [illegible] [illegible] prosperitate [illegible] [illegible] minuere [illegible]

[illegible] et indigent [illegible] [illegible] temporalium [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible]

[illegible] ab [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible]

[illegible]. Sepe enim que in prosperitate [illegible] [illegible] [illegible] [illegible] clerici

[illegible] [illegible] [illegible] et ad [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est [illegible] [illegible] apud [illegible] indigencia [illegible] [illegible] [illegible] clerici [illegible]

[illegible] [illegible] [illegible] [illegible] plus [illegible] [illegible] clerici [illegible]

[illegible] [illegible] [illegible] Babilonie [illegible] clerici [illegible] apud [illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] apud ego [illegible] [illegible] [illegible]

[illegible] est [illegible] [illegible] [illegible] [illegible] Robert [illegible] [illegible]

[illegible] est [illegible] [illegible] [illegible] [illegible] clerici [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]. Sepe que in prosperitate [illegible]

[illegible] quod [illegible] [illegible] [illegible] [illegible]. Sepe que in prosperitate [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] pro

quod homines de facili et persuaserunt ad resistendum vanitati
lasciviam pravam tamen quod detractionibus animum statim
¶ Praesertim/ et illis eius temporibus olim. Nec non minime quibus
datur. Tunc loquitur quod stultum contemnit et esse videmus
obsequium. Et si aliud sit videtur ille qui venit. Ergo
enim personas non videtur. Nec despectus [illegible] statim cum her-
[illegible] contemnit [illegible] defectum videre sicut plurimi [illegible] [illegible]
quia nec adulari videatur [illegible] [illegible] [illegible] [illegible]
unde si apud eos talis [illegible] ut appareat [illegible] [illegible]
calumniam possit mentem/ satis [illegible]/ Nisi fortitudo aliquam
ponit resistendo/ Est ergo [illegible] [illegible] [illegible] [illegible]
fortitudo et eo magis quo magis [illegible] ad [illegible] [illegible]
eius. Clarum ergo est nisi sit [illegible] [illegible] fortes in
resistendo/ quod finaliter [illegible] [illegible] [illegible]
resistere non valebunt. Alius ergo est qui non [illegible]
detractionem/ Carnem et sanguinem [illegible] aut [illegible] in actibus
suis. Alius est qui non [illegible] in [illegible] qui [illegible]
patitur [illegible]/ Et de [illegible] [illegible] non [illegible]
[illegible]/ quam [illegible] calumniantibus eius sunt facta [illegible]
impediuntur [illegible] et [illegible] aliis postponunt
¶ Nec certe [illegible] [illegible] est [illegible] ad
quasi attendere possent [illegible] [illegible] [illegible] [illegible]
vellent assumere/ Nec [illegible] [illegible] [illegible]
libidinis [illegible] sit [illegible] [illegible] et [illegible] ad
[illegible] libidinis [illegible] [illegible] quibus [illegible] [illegible]
ut fortes athlete dei. Sed alius [illegible] [illegible]
[illegible] videtur. Et fortitudo mentis [illegible] eius [illegible] et
¶ Alius est in mente/ [illegible] [illegible] [illegible] [illegible] [illegible]
fortitudo est [illegible] [illegible] [illegible] [illegible]
detractionibus vite [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]/ [illegible] blandimenta [illegible]
adulationibus mentem in [illegible] [illegible] et in [illegible] [illegible]
¶ Nulla [illegible] [illegible] blandiciis [illegible] quam stultum
[illegible] est/ qui in [illegible] [illegible] [illegible] [illegible]
calumpniatur quos tendat —

Curiositas

Secundum quod homines distrahit a memoria mortis est
Curiositas. Prima Curiositas est studium per sollicitudinem
inquisitionem alicuius ignoti ad se vel statum ipsius minime pertinentis.
Unde et Curiosus ultra vellet scire quam forte melius esset
ignorare. Cum quo pluribus intentus minor est ad singula sensus,
volens intelligere singula a mortis memoria animum
distrahit. Sed huius duo causa inspecte ad [illegible]
quod totum tempus vite sue vix sufficit ad investigandum et
ad inquirendum eos [illegible] habent etiam communem [illegible]
[illegible] in Judiciis in templis aut in domibus officiis.
Non quo sufficit tempus vite ad inquirendum et ad cognoscendum
illa que sufficiant ad unum opus [illegible] iustum Judicium, quia
et omnes [illegible] [illegible] a [illegible] compilatur per
[illegible], sunt leges [illegible] per Justinianum, non
sufficiunt communes [illegible] [illegible] [illegible] [illegible]
et [illegible] per [illegible] in [illegible] que ad ipsum non pertinent.
[illegible] [illegible] [illegible] [illegible] Johannes in hec [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] mentem ingredi quia
[illegible] ac [illegible] in dyalectica arte [illegible], qui pluribus
presentatus [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] quendam [illegible] de [illegible], qui [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] in studiis studiosus [illegible]
distinguunt et [illegible] et ut ad aliquid [illegible] [illegible]
qui [illegible] per [illegible] et [illegible] [illegible] qui [illegible]
[illegible] [illegible] capitur [illegible] et [illegible] [illegible]
quibus in mundo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] curiositas est admixta [illegible] et
[illegible] [illegible] Multi sunt qui [illegible] [illegible]
volunt curiositas [illegible] per addiscere ut [illegible]
[illegible] possunt amplius apparere ut [illegible] [illegible]
ut [illegible] [illegible] [illegible] per eos [illegible] [illegible] et [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] sunt [illegible] [illegible] [illegible] [illegible] quia sunt
Multi [illegible] [illegible] per [illegible] [illegible] [illegible]
[illegible] sunt [illegible] [illegible] et mortis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] Meditacionis [illegible]
mortis [illegible] de pavone [illegible] [illegible] [illegible]
pulcritudinem [illegible] et gaudet, sed [illegible] pedes suos
turpitudine [illegible] et [illegible]. Sic et [illegible]
Curiosus qui [illegible] [illegible] et [illegible] [illegible] [illegible] et

Augustinus libro de consolacione infirmorum.

malorum omnium precisa finis o mors
O mors desiderabilis, o mors laborum nostrorum omnium tormentorum quies,
quis cogitare queat tuam beatitudinem [illegible] Nam male mori
[illegible] non est libere aut mori [illegible] non prope est. Finis
namque mortis laudem narrare sufficit, quia mors non prope
conglutinat, que finis est pectoris [illegible] atque tormentorum
felicitatis eterne. Vale ergo mors desiderata. Consilium bonum
quod se possem te amplecti libenter [illegible] et tecum subire.
Capitulum [illegible] namque [illegible] Augustinus [illegible] tantum [illegible]
filius [illegible] Christus [illegible] mors quod tam [illegible] esse [illegible]
[illegible] quod [illegible] ad eternum. Sanctorum namque
non horrendum sed gloriosum atque [illegible] se mortem ingrederentur
mortem [illegible] intrepide [illegible] et [illegible]
Nam [illegible] quendam [illegible] non tantum [illegible]
[illegible] longe [illegible] Hinc Tullius
[illegible] libro de Tusculanis [illegible] Tota philosophorum
vita commentacio mortis est. Nam quid aliud agimus
cum a voluptate corporis et re publica negociis animum
revocamus nisi ipsum ad se advocamus. Magis quam a
corpore abducimus? Secernere autem a corpore animum
nichil aliud est quam mori discere.
Hoc igitur mihi crede commentemur nosque a corpore
seiungamus, id est mori consuescamus. Meditandum igitur
debet esse ab adolescencia ut mortem negligamus
et non paveamus, sine qua meditacione nemo tranquillo
animo esse potest, cum certissime moriendum sit. Supervacuum
quippe cum animus moritur. Nec enim ipse [illegible] [illegible]
[illegible] ut non sensum [illegible] [illegible]
Et [illegible] tota deperdit [illegible] [illegible] non
[illegible] [illegible] [illegible] natura
[illegible] [illegible] non [illegible] [illegible] [illegible]
Tullius libro de Senectute [illegible] Pythagoras
[illegible] ad Asclepium [illegible] Nos [illegible] nature
[illegible] placeat et [illegible]
custodia [illegible] superioris partis natura restituat
et hec quidem est [illegible] diligenter [illegible]
[illegible] Tullius in [illegible] de
Tusculanis [illegible] non modo [illegible]
est [illegible] mors [illegible] horrendum mors
non timet sed [illegible] magnum [illegible] ad bonam vitam [illegible]

Cum itaque h[illegible] Sed Ecclesiastes dicit
[illegible] mortuum [illegible] Marie
[illegible] meditatum [illegible] et [illegible] alios
cum [illegible] [illegible] supplet [illegible] [illegible] possessa
de ea [illegible]

Satiri dulcissimi — Ambrosius de excessu Satiri

Nulla quidem potest esse consolatio nec has amaritudines
et tamen noster dolor qui vel ex corporis desiderio
[illegible] aut [illegible] incommoditate [illegible]
[illegible] mihi et [illegible] et ad ipsa [illegible] vita [illegible]
quando fluctuantem [illegible] [illegible] [illegible]
incommoda [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] vel [illegible] in [illegible] et ultra
amplius [illegible] [illegible] [illegible] [illegible] [illegible]
possum. Bruma mihi et singulis [illegible]
quorum corpus est nostrum [illegible] oppresso [illegible]
que ut Platoni placuit in Thymeo [illegible]
memoriam et animi oblivionem inducunt, quia
corpus quod corrumpitur aggravat animam et deprimit
terrena inhabitacio sensum. Ambrosius Licet vita
in se [illegible] [illegible] [illegible] [illegible] [illegible]
quos corpus [illegible] sit [illegible] [illegible]
Vel ~~[illegible]~~ [illegible] [illegible] Vita nostra
est vapor ad modicum parens sic ut [illegible] vita nostra
[illegible] [illegible] vita dulcis et plena tota erumpnis
quam humores tumidant, dolores extenuant, calores
~~[illegible]~~ deprimunt, aera morbidant, esce inflant,
ieiunia macerant, ioci solvunt, tristicie consumunt,
sollicitudo coartat, securitas hebetat, divicie inflant,
paupertas deicit, iuventus extollit, senectus incurvat,
infirmitas frangit, meror deprimit, et post hec omnia
mors importuna succedit. Ipsa enim brevis [illegible]
quasi flos cadens, [illegible] [illegible] [illegible] brevis,
[illegible] [illegible] umbra [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
plenus luna [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fragilis fundamentum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

pax infida, conjurata iniquitas, laudata fraus, querula
suspicio, contentiosus strepitus, intermina [illegible], odium patrie,
amor exilii, inspirata [illegible], et iniquis preparatus morbis
casus, vitalis mors, mobilis terra, superatus appetitus,
apparatus vermium, languida fames, pomposa vanitas,
periculosa temptacio, [illegible] inspirata et [illegible] vita.
Vnde [illegible] Petrarche in quadam epistola:
Optime igitur quidam corpus nostrum tele que texitur comparant,
cui filum filo additur ut penitus perficiatur. Est nostro
corpori medium dies, sed [illegible] nostros [illegible]
crepusculum [illegible] [illegible] capitula [illegible] [illegible] [illegible]
Justius [illegible] quis cum liberet de corpore morte huius
[illegible] autem corpore [illegible] [illegible] [illegible] periculosa
laborando [illegible] aliud [illegible] morte
sustinet et [illegible] vere [illegible] fuerint
et [illegible] ad eum quod inquirunt patriam evolant.
Sed quidam [illegible] qui mors est accelerata,
Non in [illegible] sed in vilitate [illegible] et [illegible]
Fama laudabilis vite fuit. [illegible] filius morte [illegible]
quod [illegible] [illegible] [illegible] [illegible] [illegible]
et esse [illegible] [illegible] Mors fuit [illegible]
[illegible] et [illegible] [illegible] quia vel aliud
[illegible] est [illegible] ut [illegible] modo [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
Dulce Mors ista fuit [illegible] [illegible] [illegible]
velut [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] ka[illegible] de [illegible] [illegible]

Tantis malis hec nostra patria est repleta [illegible] [illegible]
mors [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
patria [illegible] [illegible] fuit ut Molestie [illegible] [illegible] [illegible]
[illegible] [illegible] potuerunt [illegible] [illegible] [illegible] fuerunt.

Vndecim ka[illegible] [illegible] hystoriales [illegible] [illegible]

[illegible] [illegible] mortalitas [illegible] [illegible] [illegible] [illegible] [illegible] formidabiles
[illegible] [illegible] [illegible] quam nostrorum [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et ad patriam nostram regressa.

[illegible] Morte [illegible] patrum [illegible] ad [illegible] quod [illegible] [illegible]
[illegible] in [illegible] et [illegible] ad [illegible].

Plurimis ka[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] tot [illegible] tot [illegible], tot [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

Feria [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est, quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est, [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
fortasse ut [illegible] [illegible] [illegible]. et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est

pulcritudine et ipsi terra alijs gloriatur et ipse non verbo solum tamen sed ad pedes suos sunt. i. gressus suos quibus extendunt se dum ad mortem advertunt tunc debent et homines per alijs apparere et supplere. Item cum mortem sentit debent considerare parum curare quod est non domini [illegible] potest bene debet [illegible] quod est [illegible] [illegible] in fine responde illud [illegible] a [illegible] [illegible] [illegible] in fine [illegible] [illegible] et [illegible] non potentibus per duo morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab alijs [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a morte [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad quod tendit [illegible] [illegible] quod natura tendit quod est finis [illegible] [illegible] [illegible] [illegible] est datus et [illegible] que non [illegible] [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] in libro de ~~[illegible]~~ [illegible] [illegible] qui [illegible] libros [illegible] non [illegible] [illegible].

[illegible] [illegible] Omnes qui [illegible] [illegible] hunc [illegible] [illegible] [illegible] per [illegible] quod agunt hunc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in libris [illegible] [illegible] sed [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] quod in [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Voluptas

Secundo ut dixi a mortis memoria retrahit est voluptas carnis. Circa primum [illegible]

[illegible] corpus [illegible] [illegible] est [illegible]

[illegible] habet naturam [illegible] a [illegible]

[illegible]

[illegible] [illegible]

[illegible] natura [illegible]

[illegible]

[illegible] Plathonis [illegible]

[illegible] immemor [illegible]

[illegible] mortis meditacio est [illegible]

[illegible] liberatur

[illegible] patet quod mortis meditacio est [illegible]

voluptas [illegible] voluptas est meditacio mortis [illegible]

[illegible] est [illegible] voluptas [illegible]

[illegible] memoria [illegible] voluptas

mortem [illegible] a memoria [illegible] a corpore quia

[illegible] voluptuose [illegible] quia [illegible]

[illegible] voluptas [illegible] patet [illegible]

[illegible]

[illegible] natura est [illegible]

[illegible] natura

plus [illegible] voluptas [illegible]

que [illegible]

[illegible] Et [illegible]

[illegible] homines [illegible]

[illegible] voluptas [illegible]

[illegible] mortis est

[illegible] [illegible] memoria [illegible]

corporalis [illegible] fugienda est igitur voluptas [illegible]

[illegible] que mortis [illegible] quia voluptas

[illegible] est meditacio mortis [illegible] Elinandus

[illegible] in historia [illegible] imperator

[illegible]

[illegible]

[illegible] homo [illegible]

[illegible] habet [illegible]

[illegible] voluptuosa [illegible]

Johannes in policratico li. 1. c. 8.

Voluptatis est amica epulis / potationibus / conviviis / modulaminibus / ludis / saltibus / corporis compositionibus / strepitibus / et variis commodis / que animos enervant effeminant / et quedam ne liberis / mollities et arrogantiae faciunt quae viris quoque feminas.

Plato in Fedone. Necesse est hanc opinionem apud germanos philosophos versari adeo consistere
ut ad invicem ipsi conferant vehementissima ratione disputando quemadmodum ut putamus
Dicebant se numquam id quod cupiunt assequi posse dum corpus haberent
et animum cum tali malo fuerit admixtus. Mille quidem nobis impedimenta
prebet corpus. Tum propter necessarium eius alimentum
Tum quia valitudines incidunt adversus impediunt quominus studeamus nostram
veri que indagationem. Amoribus / cupiditatibus / formidinibus — somniorum ac nugarum multiplicitate denique
nugis alieno implet ut revera ipse
dicitur nichil prorsus unquam a re
aversionibus et ad pugnas nichil aliud impellit quam corpus eiusque cupiditates. Nam et bella ad
Omnia quippe bella pecuniarum gratia fiunt
Pecunias autem parare cogimur corporis causa cui servimus illi vacantes. Ita fit
ut absque vacatione ab studio philosophie. Hoc autem omnium pessimum est ut malorum(?) est
ut si quando a cura eius vacui aliquid considerare aliquid perquirimus(?)
et se quibus [illegible] corpus impedit nos et perturbat
in ipsa veritatis inquisitione conturbans corpus impedit nos et [illegible]
Nec ullo modo sinit veritatem discernere. Sed revera nobis sinere [illegible]
ostensum est a corpore et in ipsa [illegible] considerandum
Ea que parte contemplari facimus cum sapientiam [illegible] concupiscimus
esse pervenimus

facere potuisset. Refert autem [illegible] quod Plato villam
Achademiam [illegible] [illegible] morbis frequenter accidit usui studii
deputavit [illegible] ut [illegible] [illegible] [illegible] [illegible] Mortis memoriam
[illegible] habuit / et sic a voluptatibus abstineret [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] est mortis memoriam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] memoriter tenent
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
quibus pauperes [illegible] [illegible] et [illegible] [illegible]
viverent / [illegible] [illegible] [illegible] plus [illegible] [illegible] quam solacii
et omnia mala [illegible] [illegible] timent mortis quam [illegible]
Negligenter autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in illa [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est in morte
[illegible] solum qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
De [illegible] [illegible] patre [illegible] [illegible] [illegible] [illegible] [illegible]
in morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] patres / quibus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] pater [illegible] ut [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] pater [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortem [illegible] [illegible] ut [illegible] / [illegible]
et quia mors est [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] memento [illegible] [illegible] / et quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] mors [illegible] / et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] mortis
memoria, quod [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
[illegible] forte multi et [illegible] [illegible] [illegible] [illegible]
plus [illegible] quam amare etc.

[illegible] 18 [illegible] 23 [illegible] adhuc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Nunc ad aspectum ipsius fortitudinis videlicet ultimum procedendum ubi intel-
ligendum ut ex dictis diffinicionem Tullii intelligentes Mag-
nificencia tenet primum locum. que eciam a varijs varie describitur.
Nam Macrobius dicit quod est negociorum difficilium et preclarorum
consummacio. Tullius vero dicit quod est magnarum et excelsarum rerum
cum animi ampla quadam et splendida proposicione agitacio atque
administracio. Sed cum omnes describant prout Aristoteles
legitur de magnanimitate primo Rethorice libro 4. Ethi-
corum. hec autem magnificencia nunc pro magnificencia consistit in splendi-
dis et dignis de sumptuosis vel arduis rebus. Vel cum
rebus. Vel est virtus perficiens virtutem in sumptibus liberalia
vel opus magnificum agendi in expensis.

Corde. Primo dico quod Magnificencia est virtus de homine virtuoso
quae non utitur [illegible] simulatoribus aut superfluis liberalitatibus.
[illegible] est homines magnifici esse et excelsi animi et appetit
et honestatem diligit sed vitam vult sed maxime homo
diligit suum esse et suam honorem sed licet in Ethicis
[illegible] esse ipse homines perlustrare [illegible] exponunt magis
ipse per [illegible] vita vult et [illegible] et ipse
est homines ut [illegible] et [illegible] capitulo 16 unde
et dicit quod non debet de dignitate et [illegible] subirent et
magnam petis unde dicit ad memoriam suam naturam
quam ut suum [illegible] corpus meum exemplum [illegible] dicit
[illegible] suum [illegible] et honorem [illegible]
peccare et dignare. Licet hec [illegible] ut [illegible]
[illegible] quadam [illegible] peregrino [illegible] [illegible]. Nam
[illegible] multi [illegible] plus diligere [illegible] honoris
sit quam vitam [illegible] et [illegible] cum hec de nobili Lucrecia
quam Sextus Tarquinius filius regis Romanorum violavit
[illegible] in [illegible] [illegible] [illegible] ipsam quod [illegible]
[illegible] dicit [illegible] est mulieris [illegible] pudicicia.
[illegible] corpus est violatum non tamen animus et [illegible]
[illegible] Lucrecia [illegible] cultellum arripuit et
se interfecit. [illegible] [illegible] et [illegible] com-
[illegible] quod non [illegible] ad [illegible] [illegible]
[illegible] apud Athenas [illegible] fuerunt in medio
[illegible] valente et [illegible] impudicitas
[illegible] qui dissimulare dolore [illegible]
[illegible] [illegible] quod [illegible] se [illegible] se quod
[illegible] in puteum [illegible] ut honestate morte
[illegible] [illegible] [illegible] ab inquinis.

Est fortitudo mulieris in decorando se sibi vilitatibus
Femina vero [illegible] [illegible] est [illegible] [illegible] Nec [illegible] [illegible] volunt
ad [illegible] quia vix unquam [illegible] inveniunt. Nec est ad hoc
tam [illegible] [illegible] sed [illegible] [illegible] [illegible] Sed [illegible]
multe que [illegible] quia [illegible] [illegible] [illegible] nisi que adulant
aut [illegible] aut [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] ipse plus [illegible] talia addiscunt et [illegible] [illegible]
[illegible] [illegible] quia [illegible] [illegible] et [illegible] [illegible] [illegible]
a deo [illegible] et [illegible] [illegible] quia et [illegible] [illegible] [illegible]
[illegible] talibus in [illegible], et [illegible] [illegible] lege [illegible]
talia in [illegible] [illegible] [illegible] non [illegible] et [illegible] quam
[illegible] [illegible] est [illegible] [illegible] et [illegible] [illegible]
introducta [illegible] [illegible] [illegible] [illegible], et hec revera
[illegible] [illegible] Maioribus [illegible] quia corruptiones [illegible] [illegible]
[illegible] ab ipsis quam et ipsi [illegible] cum [illegible] [illegible]
A [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] ut ipsorum [illegible]
[illegible] post [illegible] [illegible] eis [illegible] [illegible] in [illegible] ac-
[illegible] [illegible] [illegible] [illegible] et [illegible] et si quis talia
[illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible] [illegible]
et homine fit alienus. Sicut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] ad se [illegible] [illegible] [illegible] ille
[illegible] [illegible] et [illegible] Nec aliquid [illegible] [illegible] nisi [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
talibus [illegible] et [illegible] [illegible] [illegible] [illegible]
Sed quis est [illegible] [illegible] [illegible] qui non [illegible]
[illegible] qui non [illegible] [illegible] qui non [illegible] [illegible]
qui non [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible]
in [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] oportet
[illegible] [illegible]. Certe ullus nisi [illegible] quod ullus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut [illegible] [illegible] [illegible]. Talis [illegible] [illegible]
[illegible] [illegible] Magistri [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] dixi
Talis [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] et
quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] et [illegible] [illegible] est [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]

Si divicie putant esse secundum opinionem putancium horum auferre indigenciam per divicias sed magis [illegible] et ideo magis assumunt [illegible]
et in semetipso indigent et hoc [illegible] dicebat Apulus qui
dicit quod avarus est [illegible] semper [illegible] quod non libera
[illegible] non auferunt indigenciam patet per [illegible]
ubi [illegible] quod [illegible] quia [illegible] in quadam [illegible]
Sed [illegible] a [illegible] vilius [illegible] hoc tempus [illegible]
[illegible] divicias [illegible] [illegible] [illegible] illas [illegible]
[illegible] opes [illegible] nec [illegible] quasi [illegible]
[illegible] [illegible] [illegible] [illegible] que non [illegible] libere
[illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia
[illegible] quia [illegible] quod [illegible] non [illegible] nec [illegible]
quod [illegible] [illegible] ista est [illegible] [illegible] dicit Ergo
Si [illegible] [illegible] et [illegible] [illegible] indigencias
[illegible] divicie non [illegible] [illegible] sed indigenciam et [illegible]
[illegible] [illegible] [illegible] divicie [illegible] auferre [illegible] [illegible]
[illegible] divicie indigent [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] et [illegible] non [illegible] [illegible] [illegible] non [illegible] [illegible] divicie
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
indigencias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Quamvis fluente dives auri gurgite exigat
Non expleturas cogat avarus opes
Oneretque bacis colla rubri litoris
Ruraque centeno scindat opima bove
Nec cura mordax deserit superstitem
Defunctumque leves non comitantur opes
Vult dicere quod licet avarus cogat i. congregat opes non est
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quasi gurgites fluentis auri [illegible] [illegible] fluendo et hoc
[illegible] [illegible] [illegible] [illegible] colla i. colla [illegible] [illegible] per [illegible]
bacis i. gemmis [illegible] in litore maris rubri quod
est mare [illegible] et hoc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] divicias agros quod [illegible] [illegible] [illegible] [illegible]
i. [illegible] [illegible] [illegible] [illegible] divicias [illegible] [illegible] [illegible]
[illegible] [illegible] cura mordax [illegible] non deserit superstitem [illegible]
leves i. [illegible] [illegible] opes non comitantur Si ergo
in [illegible] diviciarum non deserit mordax cura [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

137

Valerius li. 7. c. [illegible] apud [illegible] [illegible] q Affrican[illegible]
[illegible] [illegible] [illegible] in h° vita. Cum tamen Affricanus [illegible]
vestire praeter [illegible] quod [illegible] [illegible] [illegible] ipse
[illegible] [illegible] quod fuit [illegible] Affricanum postquam
debent Affricanus et addit sed ut puto i. Affricanus Nec
[illegible] [illegible] [illegible] [illegible] fuit cum [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] i. Affricanus et
Hispaniam debellavit [illegible] [illegible] [illegible] qui primo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible]
plorior est quam fortuna est [illegible] [illegible] quae [illegible]
fuit post [illegible] quam [illegible] Affricanus et Hispaniam debellaverat
[illegible] Valerius li. 4 de Marco [illegible] qui fuit [illegible]
[illegible] frugalitatis et [illegible] fortitudinis sic cum legimus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] fuit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] cum fuit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] apud Romanos [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] apud [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] cum [illegible] Magister
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible]
in quadam [illegible] lxxxv. [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] fuit in [illegible] [illegible] cum
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] et ad hoc [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Alanus
[illegible] [illegible] [illegible] qui [illegible] cum [illegible] [illegible] [illegible]
[illegible] ad [illegible] in [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] est [illegible] et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible]

no Ribaldos qui vocat hii in Elenchis fuit viri Egypt. et alii alias sed sunt avari ... et omni virtuti ...
Marcus ... Marcus non ... Et addit
... voluntate ... quid ...
... quod habet et velit ...
quod non habet ... habet ...
... Diogenes ...
Diogenes Est ... magister ... Magistra ... Diogenes ...
... Alexandro ...
... Diogenes Alexandro Macedonie ...
... Et ... quid ...
... Et ...
... Magistra ...
Magistra ... Et ...
Burh[illegible] ... Et ...
...

nostri pro quo amplius circa consciencia est magis nota. Certe confiteor
dico quod unus frater et soror super toto collegio fuerunt in eius
gratia / et consequenter unum sinite toto collegio nobis. Item [illegible] quod
[illegible] tunc affirmans se probasse esse dicitur ad scientiam sive
quod si veniret procedit in verbis intendentis loquendo et [illegible] aut
faciendo plurimum cum concedit quod [illegible] multis sic [illegible]
et sic supportetur una alteri alterius supportamini in caritate [illegible]
[illegible] probat. Et quod est amplius Si aliquis [illegible]
[illegible] [illegible] alicuius [illegible] quam forte est [illegible]
[illegible] vel [illegible] non sic [illegible] vel alia aliqua
[illegible] ab audiente statim [illegible]
[illegible] [illegible] et duo [illegible] in se [illegible]
[illegible] [illegible] est [illegible]. Et [illegible] haec [illegible]
sicut se [illegible] / sicut [illegible] [illegible] est [illegible]
[illegible] [illegible] toto collegio [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
et [illegible] se [illegible] [illegible]
et sic [illegible] non [illegible] quod [illegible] non [illegible]
[illegible]. Et [illegible] sicut [illegible]
ut non intelligunt [illegible] non [illegible] quod [illegible]
sit [illegible] sive [illegible] se [illegible]
Sed [illegible] in [illegible] [illegible] super [illegible]
[illegible] in [illegible] [illegible] factus est [illegible]
[illegible] Bruch [illegible] Multa [illegible]
[illegible] quod [illegible] est [illegible]
non [illegible] [illegible] et [illegible]
[illegible]. Et [illegible] quod [illegible] est [illegible]
non in [illegible] [illegible] honor [illegible]
[illegible]. Item [illegible] in [illegible]
quia [illegible] / [illegible] ad [illegible]
[illegible] / quod [illegible] / est [illegible] et [illegible]. Item
[illegible] et [illegible] et [illegible]
[illegible]. Item Sed [illegible] in [illegible]
Sed [illegible] quod [illegible] est Magis [illegible]
[illegible] in [illegible] et [illegible]
[illegible] est [illegible] et in [illegible]
[illegible] in [illegible]. Item [illegible] est
[illegible] in [illegible] et [illegible] in [illegible]
[illegible] quod [illegible] et [illegible] se [illegible]
[illegible] Dominus [illegible]
[illegible] est [illegible] / [illegible] Multa et Magis
quam [illegible] est [illegible] / [illegible]
[illegible] / [illegible] Multa et magna [illegible]
[illegible] se [illegible] est [illegible]
et magna [illegible] / quia Magna
[illegible] magna [illegible] est / [illegible] Bruch [illegible]

Item haec [illegible] sunt [illegible] quam [illegible] sibi [illegible] [illegible] statim [illegible]

Bruch

pauperem exiguo munere temptat quo dimittere magnum munus ablatum
fortius temptat. Hec si respiciat dominus Cardinalis caute me
et maliciose sed magis sicut quem magis recipit et vere et realiter
sed fortius quam temptatur fortiter a forti munere non fuerat
Unde cum sciret apud Burgos ad Eugenium papam Mar-
tinus [illegible] a legatione veniens magnis redditus pauper et ab
eius florentinis Cosmus scilicet [illegible] recepisset eiusdem domui
respiciunt ex quo eo ab [illegible] dare munera [illegible]
in [illegible] curia [illegible] habere [illegible] decepisse
[illegible] Neapolitanum tibi [illegible] [illegible] [illegible]
Cosmum suum [illegible] ex quo acceptis muneribus obligat recipientes
Ipse vero voluit in simulate reducere [illegible] et [illegible] in ipso
magnificentia et fortitudo in vero actu patuerit ut magis [illegible]
quam voluit [illegible] exhibere. Nec [illegible] liberalitate forte [illegible]
quam cum difficulter ablata restituunt difficulter accepta
reddunt. Unde et Eugenius [illegible] Metensis exemplo
magnum munus accepit. Unde et inde [illegible] qui [illegible]
cum facultatibus qui [illegible] obtulit devotissime
nulla [illegible] [illegible] [illegible] ad indigenciam [illegible]
[illegible] [illegible] in [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] qui in
[illegible] legationis [illegible] offerri [illegible]
[illegible] recepit sed recepto munere non [illegible] ne
[illegible] [illegible] [illegible] [illegible] consistit [illegible]
[illegible] [illegible] si [illegible] [illegible] [illegible] ut
[illegible] [illegible] ut [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] unde [illegible] [illegible] [illegible]
sed [illegible] valere sed [illegible]. Nec alicui [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] unde [illegible] [illegible]
[illegible] qui vel offerret ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] Sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] Unde [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] liberalitatem [illegible] [illegible]

Tum acceptus minus eos obligat per devocionem. Et sicut Deus
quantitate modica in certo casu sibi dignatur semper reputare oblatum
sic et quandoque minus sibi reputatur tamen debet oblata quia
ex diversa caritate supponit de offerente sicut Abel et Justus
homines sicut et de cuiusmodi habet supponi datur sibi consolacio
in re sed quando est sed minus offeratur. Multis consequenter
et tales sunt offerentes ex pura dilectione vel conplacencia
caritatis inferret quod quod nascendo minus oblatus offerentem
de corrupcione suspectum reddit quando autem sed est factus homines
corporis et anime quasi ut quos ex fimum delectatur
ad ipsum reportet. Non est dico caritatis sibi oblatum
ab homine redditur Deus valorem oblatum quod in se credit et
aliquando corrupcionis debet semper et sic offendit
apparet. Sed offerens minus oblatus est dignum valere ... de diversi
lege forte posset inter nulla hec offerentem adversum dicit
Deum caritatis congregare in digno et que in se libere et sic
sunt. Et a sanctis inspiret animum sed sibi quantitate animi
aut delicatum offerentis ex suis laudabile minus perfecte
quod de sibi alio modo quando pati et videre suspectum.

De Luxuria

Ulterius ut dixi Magna fecit mens pati sicut nobilibus fecit
et hic in parte de Cupiditate. Quia inter multa
sequitur aliqua delicium et quantum est ... sicut talis fecit
filiorum et pauci liberalitatis sed solum consistit in Cupiditate
viriles in carnis conspiscencia. Supplevi et ita ... quod omnia
causa sibi habundavit, sic filiis pati debet carnis et paucos
liberalitatis sed rursus vel ... ad forte primeret et
Magnificentia Magna est consistit cum qua vehemens
respicit concupiscencia carnis et eo servavit quo utiliter posset
Cupiditatis cum multa ad aliud ordinem Concupiscencia
delectat in actu suo. Sed superditus ... natura
principia sicut Carnis concupiscencia et quam ipsa tam forte
temptat ... vires sed sic ... fortes et quibus
fortes sed fortes vincit fortes sunt ... fortes
in pluribus quod planum est quod delectatur ... fortes
sunt in ... ad ... delectatur in ... ad ...
...xlvii ... fortius in mundo ... carnis ...
et debet Concupiscencia carnis ... hic de Sampsone
Judicum 16 qui cum esset fortissimus dormiens in sinu
Dalile amisit sue fortitudinem amisit in pilis et sic amissa
mente fortitudine in concupiscencia Dalile fortis corporis est
... sicut narrat Valerius libro 1 ... in Hyspania
... ut ... volup...
... et ... duo
... legitur ... Nobilissimi ...

qui nec bellis nec armis vinci potuerunt sed a mulieribus conpressi
sunt devicti Valerius li. 7 c. 1o de Hanibale hec dicit
Quem mulier quedam per deceptionem Romanis tradidit cum dedit
loquitur in hec verba / Campania inquit luxuria sua invictum
Hanibalem armis suis illecebris amplexata Romanis vincendum
tradidit ad similitudinem sicud patet de Holoferne Judith 13 patet
etiam satis legentibus hystorias Troyanorum de Paride et
Achille quomodo mulierum concupiscencia sunt devicti fortes corpore
mente debiles conspectis civitatibus resistere fortiter et ipsi
et ipsius subita magnificentia conruperunt et ideo quia homo eius
conservando vestalis officio et libertate sua privatur sicut
sicut apparet de Spilo Dorcas 3 Regum xxx vij sed de his Salomon
de corporis voluptatibus loquitur quorum apparencia quidem dulcis
plena tamen amaritudine / parata vero peccati stimulis ista morbos
quem intellectualibus delicijs quasi quidam dictum [illegible] fructum
solet fieri corporibus quorum mulieres quidam habent condicionibus
quando se liberos explicare et efficere [illegible] nil turpe est quam peccatis
[illegible] dicunt quorum omnia ad explendam
lascivam corporalem consumit [illegible] fugiendum est ergo omnis
mulier et in castis conpressa tamquam hasta honoris [illegible] et sub
odore et bone fame est magnifice respiciendum Salomonis
Sapiencia qui mulierum concupiscencia posuit maculam in gloria sua
sicut legitur 3 Regum XX Cum ex hystoria allegata Valerius sic scribit
Sed homo Salomon thezauri deliciarum divitiarum sapientie dominalium
singularis auxilio / tenebrarum frequentibus attinuendo lucem ad suae
odorem fame sue / gloriam domus sue / amore mulierum amisit
Respice ergo deum [illegible] conpressos mulieres quorum vix [illegible]
vix solet dimittere / liberos ab insultu / Memoriis [illegible]
in ipsius explecione absconditum et delectum et perinde sermones
duxit / Ideo vero ut videant in explorato [illegible] penes liberum
satisfecit ipsa quod non timetur sed nobilem sua [illegible] velut amisit
desperacio in se premit [illegible] et inrevocabilem consumpsit /
Vere tamen sit fortitudo mortis sensibilitas hanc abhorrent et
vilipendat illa invicta mortis potencia quam magnificam nomine
Recordetur dudum Curcius sentencia quod in Roma digne sit
padtus et delignetur ut lectis deputaretur Nec per tam levem
morulam velis conpressionem honoris nomen amittere et morem
ergo mulierum impressionem allicientem invenerit sancti in [illegible] corpora
Nec ostendit impie velut [illegible] voluntatem Verum certo est quod ad
mulieris consensum mulierum impressio est affectum [illegible] infectum
est corporalium semper [illegible] inclinatam per se [illegible]
[illegible] amorem in 3o [illegible] et fidei vite omnes mulieres [illegible]
quam mors per fenestras ingreditur domus nostras

T 7 [illegible]

Jeremie 9 fenestre [illegible] nostri per [illegible] mors vult 7
[illegible] Et [illegible] nostris in [illegible] carnis via est
quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per fenestras
[illegible] [illegible] [illegible] apperiat [illegible] 7 sicut
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ipsis [illegible] [illegible] 7 [illegible]
admissa familiaritas bone [illegible] aliquam [illegible] [illegible]
[illegible] semel intrant 7 [illegible] admittitur [illegible] [illegible]
amorem pudor 7 honeste mulieris [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vellet
applaudere [illegible] [illegible] adesset [illegible] hec [illegible]
[illegible] [illegible] [illegible] [illegible] videre [illegible] [illegible]
[illegible] [illegible] [illegible] supplicanti [illegible] lacrimas [illegible]
[illegible] [illegible] supplicant [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] mente [illegible] 7 ab ea [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad illam
[illegible] [illegible] [illegible] [illegible] amplius [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] debet [illegible] dist. xxxii. [illegible] [illegible] quia
[illegible] [illegible] [illegible] [illegible] est [illegible] sicut [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
Cavenda adhuc familiaritas [illegible] [illegible] [illegible] quia
[illegible] corrupta [illegible] [illegible] reddit ad corruptionem et
incorruptos [illegible] [illegible] [illegible] amplius [illegible]
in [illegible] [illegible] in [illegible] [illegible] quos [illegible]
[illegible] [illegible] familiaritas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] 7 [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] post [illegible]
[illegible] [illegible] familiaritas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est possibile [illegible] ut [illegible] ab ipso
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
quia [illegible] est possibile [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] familiaritas
quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vult 7 [illegible] [illegible] [illegible] [illegible] dist. xli.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] 7 [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] 7 [illegible] [illegible] [illegible] [illegible] [illegible]

quia non inveniuntur falsa [illegible] et [illegible] magis quo
[illegible] est unus quia [illegible] vult et [illegible] multum prolix
sunt, quia similes [illegible] in [illegible] quod in [illegible]
est vult et bonum est multum [illegible] non [illegible]
[illegible] plurimos [illegible] ad [illegible] et [illegible]
Ad 3m in [illegible] quia [illegible] est [illegible] dissoluta [illegible]
[illegible] in [illegible] quia in alia [illegible] familiaritas
[illegible] et maior quam [illegible] non dissoluta est
[illegible] in eo [illegible] quia [illegible]
[illegible] familiaritas [illegible] et [illegible]
[illegible] quia [illegible] est [illegible]
et [illegible] est [illegible]
[illegible] vult et [illegible]
[illegible] est [illegible] familiari [illegible]
[illegible] et [illegible] quas [illegible] est [illegible]
et corrupti [illegible] est [illegible]
[illegible] familiaritas [illegible]
[illegible] in aliis familiaritate
maior [illegible] corrumpit [illegible]
[illegible] est et corrupta familia et [illegible] et
maior in [illegible] magis familiaritas quam in [illegible]
[illegible] familiaritas [illegible]
[illegible] familiaritas [illegible] familiaritas [illegible]
[illegible] sub [illegible]
[illegible] in [illegible]
[illegible] et [illegible]
[illegible] est [illegible]
[illegible] et [illegible] in [illegible]
[illegible] in [illegible]
ad [illegible] in [illegible]
[illegible] quia [illegible]
Sed contra [illegible] maior [illegible] sub [illegible]
[illegible] maiora [illegible] sub [illegible]
ad [illegible]
[illegible] vel [illegible] nego [illegible]
[illegible] ad [illegible]
[illegible] vel [illegible] dissoluta
[illegible] in [illegible]
Ultimo dixi quod non est [illegible] in talibus [illegible] quod [illegible]
quam maius familiaritas in [illegible] plus [illegible] et [illegible]
non [illegible] quam [illegible] plus [illegible] et [illegible] non [illegible]
plus [illegible] ab aliis [illegible] et [illegible]
[illegible] verbis [illegible] quia [illegible] ut
[illegible] quae est [illegible] apud [illegible] maior

favore consistat et pecunias ut peccunias extorqueant ab hiis qui
supplicaciones suas vellent expediri et sic fiunt duces
quoniam quam tale negare nec potest quam supplicacionis et eius
paupertas recipiat et expediat nec posse. Ita revera
est quod sunt petitum unum petitum vel alium precium trahit et
licet sint multi homines qui passiones corpore resiste non
possunt eius concupiscencie et alios viciosos sunt
legem nature loquendo sicut antiquum poete de viciosis
loquebantur et non theologi quia Theologus nullum actum est
vicioso et licet rationem qui est ad ullum finem ordinatum
et ante infinitum Eo quia ante ut non de ea loquuntur
poete prout racione par consuetos vel videmus actum per veritate
consuetum fidelitatem iusticiam licet plurimi multi habeant
qui passiones carnis nolunt vel non sint resistere. Mala
tamen sanctitate talem perdit et amittit quod est virtutis disposicionis
et racionis. Et sic ipsa sanctitas mala inducit et
prendendo quoque et turpia trahit multa in revoluendo
secreta quia et ipsa sanctitas et sic conducit hec
pater quia nullum perveniat ad turpia. Nisi qui est tales
involutus Nec aliquis ad melius convertatur Nisi qui
est mulierum sanctitate implicatum Videns ergo deus sanctitate
cecitate involutum Mulierem oportuit ad hec
Nephas detractione vero indigebat quia ipsa talis explanare
... et decipere praeindicando sunt et deus non dicit
sua libidine tamen non intendit homo ad aliud finem
ut sua libidine amplius posset ut et satisfacere inducat
sed deus exemplum perdidit eius et sic sed in nihil ad nichil
perveniat. Unde legitur hec sacerdos et sic dicitur quando de
tibi est nota sacro sabbato qui secreta de revera
Nichil impie Negocium sacrum oculum et dato
adiungendo deus sine persona tunc quem experit licet et
sicut quod forte posset esse conducens consistit sic ad illa
adducere non perveniat sibi tamen non velat qua amat
et cum amplexu eius delectatur, obligans eum ad
secreta ne revelet quia tamen tacent ut talia facere
conveniunt et clarum enim unquam talem
non seduxit quia sine deo consuevit adducere simul et perfectionem
Racio est de hiis sicut fingit fabula Ovidii li x Metamorphoseos
de quondam Rege Migdas nomine qui factus agricola
sed omnes audientes fecit audientem in fistula rex Mela
divinum cantavit et perfecit Melodiam dei Pan qui
fuit deus satirorum et prudens. Ipse solus Rex Migdas
Melodiam Pan cum dilexit qui in fistula pastorali probabat

et ipsam Melodiam prophete pertractabat quod prophetas indignatis
ipsi Regi dixit Amos azimias Magdalus vero [illegible] Amos
Thoreprus sit et reuelatores multos eis auferret Tamen
Valentinianus sum volens dure pertinere eius et rumina unde-
re cernere videmus ipsam azimias duces haberet quando statim
deinde parte conspexit ut quod videlicet stare teneret porro
tribulationem abstinere non potuit quia quod stare [illegible] pastor
ore remanet sic et ipse contingit quod de pluribus fornica-
tionibus incipiet surgit. Volens hic dum confunderet Nec de stratis

Nota [illegible] sunt super [illegible] negata.

Violare Rotam Modum conueniens ad inueniret ut sic fuerat
fornicatur in lare Campestri in eius fornica solum dixit Mur-
muraret et dixit quod incipit in pastoris statu et rem per
ordinem adimpleuit. Et pro [illegible] satisfactio sum
abstinere parte fornicationis ipsum cessans tamen adierit ipsum
fornicatus tunc tunc complaudere, Deo sic hec intimalia contrarium-
stantia convenerit [illegible], de eius fornica sit erunt arundo
quia ad quidem pastor fistulam scripsit [illegible]-
a ferre Michael [illegible] sacrat Rege quod Magdalus Rex
[illegible] Amos azimias (Per Regem Magdalus intelligitur optime
quidem in dignitate aliquid constituti hic sunt figura. i.
cultor corporis sui in hiis in affectu vero ipsi sunt. Deum pastor
i. curam sui in pastorali fistula canendo conuertit prophete
i. spiritus dei Melodie. Pastor enim fuit dei filium
i. deus hominum et hominibus mundum. Satirus enim
est quo formis et hominibus maxime infatigabiliter vult et
[illegible] quod eis confortat, ad tales conuenientes et instigans
vult per Satirum hominem in pecunie hypocritas et hereticos
sicut erat Maguntinus [illegible] quod prohibet quem in
pro Alexandrino statu cum Romano in illo tempore se apponit
papalibus [illegible] quod quidem dat pretiosus et pro corporis regula
i. cultor corporis sui inter omnia que desiderat atque cupit
et ipsum animam pro minori. [illegible] ~~[illegible]~~ aut Melodie
[illegible] Hypocrisie quod animos dulcedine fistulantem sed illud
quod [illegible] caput et venter et [illegible] bonus quo sed
et verum [illegible] in [illegible] vero [illegible]
et virgines nos implent et [illegible] nos flos hic
Coronam nos nostris aliquem [illegible]
quod non [illegible] litteram nostram. Nemo nostrum quod non [illegible]
[illegible] nostre [illegible] nunquam signum letitie. quod hec
est pars nostra et hec est pars nostra. Cythara autem
dei et ipsum melodia est Medi statim [illegible] pro
[illegible] statim [illegible] et [illegible] pro [illegible]

[illegible] enim de eis qui apud deum [illegible] et illud [illegible] [illegible]
[illegible] est apostoli [illegible] cum [illegible] qui apud deum [illegible] est et
apud homines / hinc [illegible] [illegible] dei magis prelatus
seu principes [illegible] i. qui corpus [illegible] [illegible]
[illegible] applicabit [illegible] [illegible] solum [illegible] [illegible]
Attendens quod [illegible] [illegible] offert / et permittit et / [illegible]
[illegible] deus permittit ut talibus prelatis seu principibus
[illegible] [illegible] [illegible] [illegible] [illegible] non est [illegible]
[illegible] sed est [illegible] [illegible] et [illegible] et ad omnes
[illegible] [illegible] et [illegible] / [illegible] [illegible] [illegible]
est [illegible] [illegible] et qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] prelatus aut [illegible] ut [illegible]
[illegible] [illegible] / vel [illegible] / [illegible] [illegible] [illegible] quod
aliud nisi quod omnes [illegible] [illegible] et [illegible] [illegible] est [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
Moyses [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] quam [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] /
[illegible] [illegible] et / [illegible] [illegible] [illegible] [illegible] / i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / quod deus [illegible] [illegible] [illegible] in
[illegible] / [illegible] [illegible] ac omni [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Moyses habent [illegible] et [illegible] in [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] apud
[illegible] [illegible] [illegible] [illegible] in quam et apud quam [illegible]
[illegible] [illegible] et [illegible] [illegible] et in [illegible] [illegible] [illegible]
[illegible] / et [illegible] [illegible] [illegible] et [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
Sed quod [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] que a [illegible] [illegible] et [illegible] [illegible] et [illegible]
et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod amat [illegible] [illegible] [illegible] / vel alia [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] quod deus [illegible] [illegible] [illegible] [illegible] habet [illegible] i.
quod [illegible] [illegible] [illegible] quod [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] quia [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] maior fuit [illegible] [illegible] qui forte
plus placet [illegible] [illegible] [illegible] et [illegible] /

Nos est [illegible] q[uod] [illegible] q[ui] [illegible] possit [illegible] [illegible] familiar[iter] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] Nichil [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est ad
[illegible] [illegible] [illegible] ut dicit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et in [illegible] [illegible] [illegible] et hec est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] .

Superbia

[illegible] [illegible] [illegible] et — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] est [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] in [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est ad [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Nā reuera hec virgo erat tunica de superpellicio [illegible] quam superpellicium in [illegible] appetit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam superpellicium [illegible] apparere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]. Sed [illegible] est quod [illegible] [illegible] [illegible] est [illegible] virgo [illegible] [illegible] 1

[illegible] [illegible] Primo dico quod superpellicium est [illegible] virgo [illegible] [illegible] quam est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium in [illegible] [illegible] [illegible] [illegible] [illegible] non potuit. Secundo superpellicium est [illegible] [illegible] [illegible] 2

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] 3

[illegible] superpellicium [illegible]. Tercio superpellicium est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] superpellicium [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Erat ergo Michael quidam homicida qui diu [illegible] in vita
[illegible] et [illegible] ac ympnis deo gratias [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] a deo [illegible]
[illegible]
[illegible]
[illegible] post hec [illegible]
[illegible] quod [illegible] ympnis et ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Erat ergo [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible] Anglicorum
[illegible]
[illegible] ad [illegible]
[illegible] ympnis et orationibus
[illegible]
[illegible]
[illegible]
[illegible] post hec [illegible]
[illegible]
[illegible]
[illegible] sed ad [illegible]
et ad turpes [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Adversus principium nisi prius quod se instabilem ostendisset. Et hic dicit
Croesum et supplantatum Valerius [illegible] sed rapidissimus regum
sed ut habetur, et ex speluncis de qua [illegible] est regis
Persarum se in [illegible] depost ad [illegible] [illegible] dum ninus sit
[illegible] Pantaleonis [illegible] confortatus et [illegible] supplantatur
quodlibet [illegible] qui se sub [illegible] totam vitam suam
[illegible] in lacrimis et in luctu [illegible] et velut in spelunca
manere et abscondere et sedens in pulvere in pulvere voluntati
[illegible] pavimus ad tantam [illegible] et dolorem [illegible]
[illegible] cum [illegible] quod esset acceptum ei et [illegible]
[illegible] supplicavit. Sed quod est supplendum de bonis que aut [illegible]
fortune quibus [illegible] locupletes dum [illegible] multas [illegible]
[illegible] in [illegible] status [illegible] et plenus dolore
et labore [illegible] et quibus [illegible] [illegible] est status [illegible]
Declinat Valerius li. vi c. ii de quodam [illegible] publico [illegible]
quod fuerat ablatum per [illegible] [illegible] [illegible] imponunt
manum [illegible] [illegible] [illegible] et [illegible] ¶ Nobilem magis
qui sola [illegible] quod [illegible] quod plene [illegible] qui [illegible]
[illegible] [illegible] et [illegible] sed [illegible] nec [illegible]
[illegible] [illegible] vellet [illegible] Romani si [illegible] plene
[illegible] sive [illegible] [illegible] et [illegible] sed [illegible]
[illegible] sive Capello dicit Papus ¶ Nobilem magis qui
[illegible] Capellam [illegible] attendentes Nobilis Romani
[illegible] quo et qualiter fortuna [illegible] clausus fuit et [illegible]
[illegible] victoribus suis [illegible] [illegible] triplicem honorem
[illegible] Nec [illegible] [illegible] [illegible] gaudiis imponunt
[illegible] [illegible] quod [illegible] [illegible] in [illegible]
Epistola mea [illegible] dicit victoribus [illegible] fiebant hic
triplex honor. Sed [illegible] [illegible] ut [illegible] sibi obviabat 1 Obviabat
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2 Scribat
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 3 Sedebat
[illegible] [illegible] [illegible] ad Capitolium [illegible]
[illegible] [illegible] [illegible] [illegible] triplicem molestiam [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible] 1
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] plenus [illegible]
Molestia fuit quod ille [illegible] colaphizabat 2
[illegible] supplicavit et [illegible] [illegible]
supplicavit de [illegible] [illegible] [illegible] [illegible] Monedu
Molestia fuit quod ille [illegible] [illegible] [illegible] in 3
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et Julius Cezar [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et in statu [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Ira: Sextum vicium

Aliud vero est adiuvans quod Ira semper mala prout habens sua libertate
curare in magistro in ... est vitanda maior cum de ...
victore et quod ... inferat homini ... in proximum
Ira scilicet ... vult et peccata ... Ira furor brevis est ...
et ipsa ... a ... ... est ...
... ... quia
et bonum ... ...
valet est ... cum est Ira ... ...
Architas ... Valerius maximus libro ...
... sub pytagora ... ... patria
... ...
... ...
... ...
... ...
Architas ... ...
... ...
Vitanda est quod Ira a ... ... Valerius ...
et ... quam ipsa ... ... sicut a ...
... ... Ira ipsa.

Ideo Ira ... effectus ...
... ...
... ...
... ...
... ... a deo ...
quam Ira ... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
Proximo ... ...
... ...
... ...
... Ira ... ...
Obiecto ... Ira ... ...
... ...
Impedit ... ...
Minuit ... ...

Primo ira destruit honestatem corporalis dispositionis.
quia facies eius quantumcumque persona sit pulcra et decens
sit morigerata irata fit distorta et deformis. Nam
aliud pulcritudo quam pallescit labia tremunt lingua
balbutiat et totus deformatur homo. Unde et Seneca libro
de ira 3. Nichil enim prodest iratis sicut intueri
vero deformitatem suam. Nam in ea facies turbatur
ira pulcerrima foedat torvos vultus ex tranquillissimis
reddit relinquit decor omnis iratos et post. Exemplum
patet etiam in cuiusdam imagine tam foeda est. Marcus
fabula quod Minerva aliquando delectata est in musicam tibiarum.
Cum ergo semel insufflaret ex tibiis in quodam
flumine vidit buccas suas intumescentes statim fistulas
proiecit. Minerva est dea sapientie et sapientes non decet
per indignationem natura Exemplum [illegible] in ultra sapiens ultra
indignatio. Unde et sapiens cognoscens debet deformitatem
sue persone et per sonitus tibie proprium nasum conturbat
[illegible] in repriment [illegible] et plus inordinatum quam multum
est certamen sapientis quam [illegible] descendunt per [illegible] quam
[illegible] non sit [illegible] cum inpetu per verba vel facta
[illegible] non quod [illegible] non sit quod impossibile est
[illegible] [illegible] ac [illegible] facit [illegible] [illegible] ac dum
[illegible] est ac [illegible] [illegible] [illegible]
non [illegible] non est [illegible] que sapiens [illegible] [illegible]
non debet. Legitur enim in fabulario quod [illegible] Philomena
filomenam apprehendit. accipiens quod [illegible] [illegible] [illegible]
volebat et [illegible] que vero [illegible] loquebatur cum
[illegible]. Quid tibi proderit mors mea [illegible] cum de me paruis
repletur venter tuus sed si liberam permiseris avolare docebo
[illegible] tibi [illegible] que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Et quid tale audiret [illegible] [illegible] ad tunc permissa philomena
sic loquitur. Numquam [illegible] aliquid [illegible] [illegible] [illegible] 1
non [illegible] [illegible] de re [illegible] [illegible] recuperare non 2
potest [illegible] [illegible] [illegible] [illegible] [illegible] hec [illegible] 3
[illegible] et [illegible] tibi erit [illegible] [illegible] [illegible]
[illegible] philomena avolavit [illegible] philomenam [illegible] [illegible]
libertate [illegible] [illegible] [illegible] tibi [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] magnum quia in [illegible] [illegible]
est margaritha [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et libertate
[illegible] [illegible] [illegible] philomena [illegible] audiens [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] tibi de [illegible] [illegible] [illegible] [illegible]

[illegible] quod [illegible] non potest [illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible] posset [illegible]
[illegible]
[illegible] est [illegible]
2 [illegible] quod fuit [illegible] est [illegible]
[illegible]
[illegible] posset [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
3 [illegible]
[illegible]
[illegible] xxx [illegible]
[illegible]
[illegible]
[illegible]

Invidia

[illegible] est [illegible]
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
[illegible] est [illegible]
1 [illegible]
[illegible] est [illegible]
[illegible] est quod [illegible]
2 [illegible] est quod [illegible] est [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
3 [illegible] est [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] sunt [illegible] ad Mariam.

146

Mundi et duos erant et invenit quod [illegible] et predicti [illegible]
[illegible] incipiunt et fauo [illegible]
a [illegible] quia [illegible]
vero aliorum [illegible] et [illegible] a [illegible]
nec per [illegible] in [illegible] invidia est
nec parcit [illegible] et [illegible]
[illegible]
[illegible] et Abel [illegible] Jacob et Esau [illegible] fratres [illegible]
Joseph et suis fratribus [illegible] invidia
[illegible]
[illegible]
a [illegible] est [illegible]
[illegible]
[illegible]
[illegible]
Natura [illegible] et [illegible]
et [illegible] est [illegible]
[illegible] **Accidia**
[illegible] Magister [illegible]
Est quia accidiosi [illegible] corporalem
[illegible] Multorum malorum
[illegible]
[illegible]
[illegible] fenestras ad
[illegible] sed vagando [illegible]
[illegible]
[illegible] libros in studio
[illegible]
et [illegible] accidie [illegible]
Torpe [illegible] corpe et [illegible]
Torpescunt accidiosi [illegible] vagabundi **Torpe.**
[illegible] **accidiosi**
[illegible]
[illegible]
[illegible]
[illegible] Achillem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Philippus [illegible]
[illegible]

plures inveniet qui eum devorant quam singularis sanctitatis eum
eum honorant / Refert autem michi confrater eius ut cum frater
Missam Matutinalem audiret ad quam cum die Christina
prima eum ambulare venisset inveni eum adhuc dor-
mientem Et verens de familiaritate sua ac sibi familiariter eum
excitaret prospexit / Ego autem accessi primus et quartam cum quo
[illegible] rursus Tandem est quod [illegible] sonitum [illegible] diceret
[illegible] / Et adhuc [illegible] nostri steterunt in cubili suo.
Attende pater [illegible] psalmum [illegible] / [illegible]
mei ad te [illegible] / super quo vides glo et similibus [illegible]
est [illegible] / Si ipsum [illegible] in lecto [illegible] solus inveniat
Ad quod [illegible] confrater eius et [illegible] indignatus michi
quod eum [illegible] sub [illegible] et [illegible]
[illegible] fuit [illegible] tuos / Ego autem notavi
[illegible] in [illegible] / [illegible] vide tu pater [illegible]
[illegible] te [illegible] / Ego [illegible]
[illegible] pater [illegible] esse [illegible] pauperi et divitem
quem [illegible] si [illegible] autem pauperi accidit
a pauperibus / Lege Maccabeorum et Josephum et alios [illegible]
historias et invenies reges potentissimos [illegible]
[illegible] Agrippa a [illegible] fuisse [illegible]
[illegible] et [illegible] Quis [illegible] statim [illegible]
Magna [illegible] est [illegible] Ut quis lecto [illegible]
[illegible] vel capellam / [illegible] frequentare debet
Sed de hac [illegible] non multum loqui est [illegible]
[illegible] quando [illegible] volunt [illegible]
[illegible] ipsius eius [illegible] ad [illegible] in lecto
[illegible] in ipsa [illegible] hac [illegible]
[illegible] et diversa officia Matutinalia
[illegible] et
[illegible] que eos [illegible]
eos aliquantum displicerat /

Mente vagabundi et ociosi

Sed dixi quod [illegible] tempore Mente et [illegible] vagi
[illegible] plus [illegible] et [illegible]
[illegible] qui librorum [illegible] / [illegible]
[illegible] vel [illegible] ad alia eos
[illegible] / Nec [illegible] hac [illegible]
[illegible]
[illegible] alicuius laboris [illegible] querere / [illegible] Eccles
[illegible] / Ergo [illegible]
[illegible] aut [illegible]
[illegible] alicuius laboris / [illegible]
[illegible] patrimonio [illegible]

Et si nec desinunt esse quod laborant ~~[illegible]~~ aliqui desinunt victum
suum habent / quia si illi ipsi desinerent studiosi bene scirent
nec diu remanerent / sed propter desinentes dantur propter desinentes
ceteris dimittuntur. Et si nec omnes desinunt saltem nec
laborantes propter laborantes i. desinentem dimittere / Et si
nec desinens aliquis laborare poterit habere [illegible]. Si non
desinens studiosi nescit facere recte aliquis labor
papiri vel illi qui studiosi instituunt et ordinant /
Et ad hec sua bona loquuntur et docent / Ita est ergo
omnino duos [illegible] quibus [illegible] ad dormiendum est propter
sed corporum studere debent [illegible] ac lectioni ut alii pro
opus / quia magis ille adversarius humani generis est promptior
ad temptandum et ad nocendum ei quem invenit otiosum
Unde et beatus Ieronimus ad Rusticum monachum facito aliquid
operis ut te diabolus inveniat occupatum. Et [illegible]
[illegible] arma [illegible] hostes autem
[illegible] sequitur et voluptas [illegible]
ad [illegible] [illegible] [illegible]
liber [illegible] ab aliis [illegible] corpus
[illegible] [illegible]
ad omnia mala [illegible]
[illegible] nos [illegible] ad otium solent
Fugere [illegible] [illegible] est [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
negligant et [illegible] relinquant / [illegible]
[illegible] Nulla [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
Fugiendo ergo est otium et accidia corporis et mentis a [illegible]
Sane Seneca: Nemo liber est qui corpori servit
Nec est talium [illegible] Magnificus nec est qui
servitutem [illegible] et libertatem se putant. Nullo ergo tempore est
vacandum a lectione vel oratione aut alio opere [illegible]
Nisi forte propter contemplationes quietem [illegible]
ab opere. [illegible] in [illegible]. [illegible] desideres
otium / Ne [illegible] vitam in otio / fatiga corpus laboribus
[illegible] [illegible] Et Bernardus libido
[illegible] quam otiosum invenit / cedit [illegible] libido [illegible]
cedit [illegible] industrie et labori. [illegible] in de Summo bono
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] cedit [illegible] labor voluptas [illegible]
[illegible] occupat. [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]

Corpore et Mente

Heccius ut dixi aliquem torpet corpore et mente et ipse sit [illegible]
[illegible] involutus et [illegible] / Cum vero accidia et torpor
[illegible] in hiis que [illegible] et [illegible] ac
dormitatio / [illegible] garrulitas / et se [illegible] Et habet
mente [illegible] aut alii [illegible] dicit [illegible]
[illegible] ut ex [illegible] et [illegible]
[illegible] libere [illegible] et [illegible]
Et ad [illegible] opus et [illegible] et [illegible]
reddit indispositum / et [illegible] / [illegible]
[illegible] / [illegible]
[illegible] garrulitas / [illegible]
[illegible] et alios [illegible] et alios
[illegible] / dilatio / tarditas / negligentia / [illegible]
[illegible] / dissolutio / [illegible] / [illegible]
[illegible] / desperatio / [illegible] et [illegible] in
[illegible] in [illegible]
[illegible] quod [illegible].

Anglicus

Ultimo dicit quod causa huius est [illegible] detestabili vitio Anglicano
[illegible] loquentium [illegible] morbo [illegible]
[illegible] gule [illegible] et [illegible] involvit [illegible]
[illegible] quamvis [illegible] studium simplic-
[illegible]. Nam ferrula [illegible]. Et [illegible]
[illegible] quod [illegible] in [illegible]
[illegible] vel quod [illegible] est [illegible]
[illegible] est [illegible] gule et [illegible] adinstar
[illegible] quod [illegible] ad quod [illegible]
Nam [illegible] ad quod [illegible]
[illegible] digestionem [illegible] uniformis vel [illegible]
difformis / et [illegible] et [illegible]
[illegible] uniformis / plus [illegible]
[illegible] in [illegible]
[illegible] et [illegible]
[illegible] Ita experimentum est / quod [illegible]
[illegible] dicitur [illegible] unum [illegible]
[illegible] una [illegible]
[illegible] et [illegible] / [illegible] est quod [illegible]
[illegible] in [illegible]
[illegible] ex quo [illegible] plurimi [illegible]
[illegible] vel [illegible] ex difformi-
[illegible] quoniam [illegible] est [illegible] digestionis et alte-
[illegible] est digestum et [illegible] indigestum [illegible]
et sic fit corruptio in stomacho / quod est causa multe infirmitatis
[illegible] patientes [illegible] et
[illegible] infirmitati [illegible] moriuntur. [illegible]

Eccl. 37 Omnis potentia breuis vita quia in multis escis
erit infirmitas et qui abstinens est adiciet vitam
huic concordat Seneca dicens Multos morbos
multa fercula fecerunt. Crisostomus [illegible] est [illegible]
cibus feruens et omnis superfluitas ciborum et potuum
quia sicut ebrietas omnium viciorum est mater sic
vel ebrietas [illegible] omnium [illegible] [illegible] aliorum — **Ebrietas.**
quod est ~~dementationis generatiua~~ Primo ebrietas est
~~infirmitatis procuratiua~~ — dementationis generatiua 1
~~religionis debilitatiua~~ — Seneca epistola 86
~~turpitudinis flagiciorum~~ — ad litteram [illegible]
[illegible] dolor [illegible] [illegible]
in summa pars eius [illegible] [illegible] et unde [illegible] in vino [illegible]
[illegible] omne [illegible] in vino latet [illegible] in medio
et hec est [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] quia
[illegible] est [illegible] [illegible] [illegible] sunt ebrietas in
[illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] vide [illegible] 21 d
[illegible] [illegible] [illegible] vinum quia [illegible] [illegible] est [illegible]
[illegible] ebrietas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a rege Philippo [illegible] [illegible] [illegible]
[illegible] ad Philippum [illegible] [illegible] [illegible] [illegible] rex [illegible]
fuit ebrietas et [illegible] a [illegible] [illegible] [illegible] Secundo ebrietas 2
est infirmitatis procuratiua. vide et [illegible] Augustinus [illegible] ad
[illegible] [illegible] [illegible] in ebrius [illegible] [illegible] [illegible] [illegible]
[illegible] nec [illegible] [illegible] memoria nec [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et qui in [illegible] [illegible] [illegible]
[illegible] vinum [illegible] [illegible] [illegible] Tercio ebrietas est 3
religionis debilitatiua quia facit de casto [illegible] de [illegible]
[illegible] de prudente [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ebrietate
[illegible] Judith [illegible] gladio [illegible] [illegible] [illegible] [illegible]
Alexander [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Quarto quod ebrietas est turpitudinis flagiciorum 4
[illegible] [illegible] quia [illegible] [illegible] et [illegible] [illegible] [illegible] est
in [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] ad
[illegible] et [illegible] [illegible] et [illegible] est quia ad [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] ebrietas [illegible] [illegible]
ad [illegible] [illegible] Alexander [illegible] [illegible] [illegible]
gladio [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod fecit [illegible] [illegible]

Recapitulando ergo et epilogando dico quod domini Cardinales
primo debent et fugere omne illud quod eos a statu
retrahit et primo libertatem / Secundo talia dedignare
et fugere respiciendo quod debent et ab [illegible] et cum
Magna sua abhorrere debent ad [illegible] [illegible] [illegible]
et eos applicare. Exemplum ipsa bona capitalia hominum
[illegible] [illegible] et [illegible] libertatem [illegible] [illegible] et [illegible]
ipsa [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] plus [illegible] quod [illegible] [illegible] [illegible] est
in alto statu [illegible] [illegible] et [illegible] quod [illegible] [illegible]
ab aliis et [illegible] in [illegible] ipsa [illegible] [illegible] statu / [illegible] debent
abhorrere quia et ipsa [illegible] [illegible] aliis et ipsa [illegible] de
[illegible] que [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] ipsa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod possent [illegible] [illegible]
[illegible] [illegible] [illegible] possent / [illegible] [illegible] et in [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] statu / quia [illegible] [illegible] [illegible] et [illegible] [illegible]
apud [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
aut alia [illegible] [illegible] statu [illegible] [illegible] [illegible] in
[illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] talia [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible] et fugerent
ut [illegible] [illegible] [illegible] [illegible] et [illegible] possent [illegible]
ad [illegible] [illegible] [illegible] [illegible] est [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est quod [illegible] talia ad bona [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible] in hac [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Magnum [illegible] [illegible] [illegible] multo [illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] quod [illegible] est / sed [illegible]
[illegible] que [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] / [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] in [illegible] debent ergo
[illegible] / [illegible] aut [illegible] [illegible] debent ergo [illegible]
et [illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] que est [illegible] [illegible] [illegible] [illegible]
[illegible] libertatibus

Veritas

Secunda vero species Magnificentie dicitur constantia in proferendo
simplicitate veritatem hanc tenere fuerunt antiqui et rigent
ut cum veritate non pereant quandoque vel amore sunt timore
Refert enim Valerius libro vi de Legino qui cum vilis esset pre
senectute accusaret Libonem apud censores Pompeyus magnus
fautor Libonis Leginum exprobrabat suam senectutem dicens ipsum ab
inferis esse remissum ad accusandum. qui dixit ipsum mortuum ad
eundem stare per senectutem et non conpescitur ad accusandum
Ad quem ille inquit. Non mentiris pompey. Venio enim
ab inferis et dum ibi moratus sum vidi multos deflentes
et conquerentes tuo nomine tristes se occisos. Hec veritas
est pompeyi potentiam ut veritatem subticet. Item cum universi
per omnibus Syracusani expectarent exitum Dyonisii tyranni
propter mores eius immanitatem crudelitatem seu acerbitatem et seviciam
sola quedam vetula sera pertinacia orabat deum continue tempore
matutino ut incolumis et superstes remaneret. Quod cum tyrannus
agnovit mirabatur illam admonuitque benivolentiam vocat eam
inquirens cur hoc faceret. Illa vero dixit interrogata. Cum puella
essem et haberemus gravem tyrannum eo carere cupiebam. quo interfecto
deterior postea arcem occupavit. eius quoque dominatum finiri magni
estimabam esse. Tercium vero te habere cepimus importuniorem
habemus priorem. Itaque timens ne si tu absumptus fueris. Nec
succedat in locum tuum apud deum pro salute tua devoveo.
Malueritis enim antiqui magis mori quam mundo deserere veritatem.
Hec enim dicit Valerius libro 6 quod cum Aristoteles Calistenem
suum auditorem ad Alexandrum mitteret ipsum monuit ut
cum eo aut minime loqueretur aut iocundissime ei proferret
ut placeret ut apud regias aures salubrius esset tacere
vel sermone acceptos. Sed ille cum Alexandrum consalutarem
videret ipsum obiurgabat quod Macedonum presidens et vetus adesse
et ipse recusat spretis moribus et vitam Macedonum gentis
sue Persarum quedam mores imitaretur et Persarum
detestans propter quod occisus est. Ideo certo eadem timuit
ut celaret veritatem. Item de Dyogene Cinico philosopho
narrat Valerius libro 4 quod cum diceret Aristippus Si
Dyonisium adulari velles ista non esses. Cui dixit Diogenes
Si tu ista esses non velles Dyonisium nunc adulari
Hec autem narratur libro 6 hystorie Tripartite de Juliano
apostata. apud Constantinopolim idolis ymolante quidam
Maris Episcopus Calcedonie vir magne perfectionis
et oculis orbus senex coram ad ipsum accessit et ipsum publice
impium apostatam vocavit. Julianus vero pro eius cecitatem
improperavit dicens aliud Galileus quod oblectat [illegible]

Legino

Vetula

Calistenes

Maris

Erat enim senex et alter [illegible] Julianus
Regis Galerius [illegible] se [illegible] a [illegible] Marie
[illegible] imperatoris [illegible] est [illegible] tyrannidem [illegible] malicia
ut [illegible] animo sufferent [illegible] Ego [illegible]
[illegible] veritate [illegible] quam hec [illegible] est ut te
[illegible] et [illegible] Nota [illegible] veritas
[illegible] a [illegible] magistro [illegible] dolori [illegible]
aut amore [illegible] quia [illegible] magistrum [illegible]
[illegible] dolore [illegible] amore [illegible]
id quod est [illegible] Cum [illegible]
magistra et [illegible] fortes [illegible] est [illegible]
[illegible] ut a [illegible] Nota est [illegible] ut a
veritate [illegible] veritas est inquirenda [illegible]

Inquirenda cum studio: Primo dico quod veritas inquirenda est cum studio. [illegible] concordia cum [illegible]. [illegible] ... et [illegible]
[illegible] est [illegible] est [illegible]
[illegible] veritas [illegible] est inquirenda et
[illegible] in sermone [illegible] in opere et intencione veritas

Sermonis: sermonis [illegible] ut [illegible] et [illegible] hec [illegible]
[illegible] esse [illegible] quia [illegible] aliud [illegible]
et [illegible] ut [illegible] est [illegible]
in [illegible] quia [illegible] veritate [illegible]
[illegible] intencione [illegible]
veritate [illegible] De ista [illegible]
Eccl. x. [illegible] loquitur veritatem [illegible]
[illegible] Secundo est veritas

Operacionis doctrine: [illegible] in [illegible] opus et sermone et qui in
[illegible] est [illegible] et [illegible] quod aliquis [illegible]
verba [illegible] et videt
et [illegible]
[illegible] in [illegible] et [illegible] diligam
verbo [illegible] diligam opere et veritate. Tercio est [illegible]

Intencionis vite: veritas intencionis que [illegible] et intencionis
ad opus [illegible] opus quod [illegible] est [illegible] fiat
[illegible] malum [illegible]
intencionem [illegible] ut [illegible] quia [illegible]
ad [illegible] patre in spiritu et veritate [illegible]
[illegible] Joh. [illegible]   Glo. i. pura [illegible]
simplici [illegible]

Symon de Cassia li. 7 c. 32
Summus doctor [illegible] ad [illegible] ut [illegible] habet [illegible]
[illegible] in [illegible] proferto [illegible]
et [illegible] in [illegible]
ut [illegible] in [illegible]
[illegible] ad veritatem [illegible] et
[illegible] doctorum

Defenda cum odio

pu:

Secundo ut dixi veritas est defendenda in odio quia si in [illegible]

[illegible]

Jonas filius amathi

[illegible]

viij et

[illegible]

Penitencia
cum sacerdote::

Secundo dicitur est penitencia cum sacerdote. Nam amicitia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2 Ethicorum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Jeremie 2. 7. 8. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] penitencia est [illegible] [illegible] cum sacerdote [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

22 q. 2 [illegible]

[illegible]

[illegible] 11. q. 2. [illegible]

[illegible]

[illegible] 32 q. 7. [illegible]

[illegible]

[illegible] 11. q. 3. [illegible]

[illegible] formam.

Et illis coram quibus vel coram quo promittitur pro statu suo [illegible]
[illegible] / [illegible] forte [illegible] habent ut periculum animarum procedat /
Item si tamen [illegible] descendatur ad statum qui ipsis expresse
sit notus et sine voto [illegible] statu / et hoc sit de
[illegible] statu, qui non habent pro parte [illegible] / [illegible] si
[illegible] publice in [illegible] [illegible] imperatori / ut duo [illegible] /
vel duo cardinales hoc faciunt / [illegible] est hoc utrumque de
[illegible] / quia non est alius imperator / nec papa / [illegible]
[illegible] [illegible] iste [illegible] [illegible] [illegible]
quod talis status vel eos [illegible] magis est [illegible] vel [illegible]
aut forte [illegible] quam [illegible] / Sed si dicatur
[illegible] [illegible] [illegible] [illegible] vel [illegible] professione
hoc faciunt vel aliud / Hoc non de [illegible] status [illegible]
nec [illegible] / et istud est [illegible] legum / quia si [illegible]
[illegible] [illegible] in aliquo [illegible] [illegible] [illegible] [illegible]
/ quia in tali [illegible] [illegible] [illegible] [illegible] modo
/ si imperator [illegible] et alii principes / [illegible] [illegible]
[illegible] [illegible] / et quod [illegible] / Et [illegible] quod [illegible]
statu qui [illegible] habent [illegible] [illegible] [illegible] vel modo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
/ Sed [illegible] est [illegible] [illegible] [illegible] / quod [illegible]
[illegible] magis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / Et [illegible] modo [illegible] [illegible] [illegible] est
[illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] 11 q. 3
qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]
/ et [illegible] [illegible] [illegible] [illegible] / et in hac [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] / et quod
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 11 q. 3 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est quod iustitia [illegible] [illegible] [illegible]
[illegible] [illegible] hoc in [illegible] [illegible] [illegible] [illegible] [illegible]
Sed prelatis vel iudicibus ad quos pertinet [illegible] iustitiam [illegible]
[illegible] [illegible] hoc in [illegible] [illegible] [illegible] [illegible] / Et

dispergere pendent sic patet de temporibus ordinandorum causa 17 q. ultima et illa
cedit cum dicat veritas iusticie est desecanda ne scandalum
ut patet ... est contraria ad iuris legis vel canonis dispensacionem ut
primo ... Ita aut contra ... ad iuris causam de qua agitur in foro
contencioso vel delacio iusticie vel eius postposicio vergit
ut in preiudicium partis tunc enim non est vitandum scandalum
ut veri iudicium postponatur quia sic canetur de scandalo
illorum quia quod iustum est tunc canetur de scandalo illorum quod ... qui
est sed non sicut vult iusticia/

Tercia species Magnificencie est quod sit gloriosa in effectibus
Iste autem effectus sunt tres scilicet in
· resistendo superbis
parcendo subiectis
honorando probos et
honestos
Primus effectus est in resistendo superbis
secundum Valerium recitat li. 6 q. Cum
Alexander a Dario subiectum et tributum peteret
Darius [illegible] Alexandro
... de quibus ... Alexandro
partem regni sui et filiam in matrimonium ... ei ... nobilibus
Talentis ... ... subiectum Darii et
reddendo tributum ... quibus cum ... ... obtineret
... oblata et ... ...
dicit sic ipse Alexander ... ... Respondit Si
... ... q. d. ... ... aliud
... ... a ... ... magnum ... si pars ... ...
... ... quam ... ...
... ... magnum quod maximum reputat ... ...
aliud dicit ... a Dario ... Alexander placavit ...
... ...
In ... ... non potuit
... ... et ... ...
placavit et ... ... magister ... superbis
et elatos ... ...
... et ... et ... ... et ... ...
et ... ... et ... ut ... ...
... ... est ... ...
... ...
... ... 7 q. 1
... ...
... ...
23 q. 4 ... placare ... ... est ... ...
... ...
di. 17 ... ...
... ...
... ... qui

p quod dicit de Maioribus sunt eo modo quanti et differentes
et in illa perversitate [illegible] obtinuit post tres annos tempus
ut tamquam nec [illegible] in capite ut in aliqua veste aut
depositum [illegible] nunc in brevi in [illegible] ut
[illegible] valde [illegible] modo [illegible] in [illegible]
et [illegible] plura [illegible] modi et [illegible] in [illegible] sed [illegible] plus esse
ut non [illegible] aliquam de [illegible] velit [illegible] per [illegible]
[illegible] non habent [illegible] ad [illegible]
[illegible] de [illegible] [illegible] [illegible] debet esse
[illegible] anima et [illegible] esse [illegible] ut [illegible]
[illegible] qui [illegible] nunquam [illegible]
non [illegible] de [illegible] tales esset [illegible] in [illegible]
[illegible] vel [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] ad [illegible] et
[illegible] [illegible] ut esset [illegible] et
et [illegible] vel saltem posset [illegible]
ut de [illegible] [illegible] posset haberi [illegible] esset
in [illegible] [illegible] sed [illegible] [illegible] et [illegible]
[illegible] posset [illegible] [illegible] [illegible] et [illegible]
esset [illegible] [illegible] quam [illegible] et [illegible]
[illegible] [illegible] et [illegible] non [illegible] [illegible]
a [illegible] [illegible] ad [illegible] [illegible]
esset in [illegible] [illegible] [illegible] sed
[illegible] [illegible] [illegible] non [illegible]
[illegible] aut [illegible] [illegible] et [illegible]

Secundo ut dicit debent [illegible] hec est [illegible]
[illegible] et [illegible] quod [illegible] [illegible]
[illegible] et [illegible] ut [illegible] [illegible]
nunc [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] plus [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible]
quod est [illegible] [illegible] et [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
plus [illegible] [illegible] nunc [illegible] [illegible]
[illegible] non [illegible] in [illegible] [illegible]
Patet [illegible] sunt [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] et [illegible] quam et [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]
et [illegible] et [illegible] ad [illegible] et [illegible]
[illegible] [illegible] [illegible]

Cum Eneas Anchisen suum patrem per loca Infernalia
quereret et per Campos Elysios tandem inveniret
sic a patre suo instructus fuit
Tu regere imperio populos Romane memento
Hec tibi erunt artes pacisque imponere morem
Parcere subiectis et debellare superbos
Sic revera fuit publica gubernatio principalis et maxime magistra
Dicebant quod dominus [illegible] est [illegible] et clementes [illegible]
vera [illegible] similiter et [illegible] ac [illegible] et maxime
in [illegible] quem [illegible] sub [illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible] ad [illegible] sic
[illegible] [illegible] [illegible] [illegible] [illegible] patet [illegible] [illegible]
[illegible] [illegible] [illegible] indulgentia [illegible] patet [illegible]
[illegible] [illegible] [illegible] [illegible] quia Multum est commendabile
[illegible] potentie sic [illegible] [illegible] indulgere et [illegible] est animi
magnanimi et [illegible] [illegible] et [illegible] dicit [illegible] de Clementia
[illegible] magis decorum sit regenti quam clementia quibuscumque
[illegible] et [illegible] [illegible] [illegible] sit et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] Valerius ait de Clementia principum [illegible]
libro v [illegible] quod Marcus Marcellus captis ab eo Syra-
cusis cum [illegible] in arce [illegible] et opulentissime urbis
[illegible] afflicte fortune ab alto cerneret et casum lugubrem
[illegible] [illegible] non potuit [illegible] Narrat [illegible] [illegible] Cezar
Iulius apud Pompeium [illegible] sui [illegible] [illegible]
[illegible] fudit De Clementia [illegible] Pompeii [illegible] [illegible]
Regem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] et [illegible] [illegible] [illegible] in [illegible] non est passus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quam a capite deposuerat reponere iussit et in [illegible]
fortune [illegible] restituit cum pulcrum [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
de Paulo [illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Regem [illegible] sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] est [illegible] quod [illegible] [illegible] in [illegible] [illegible] sunt
[illegible] [illegible] [illegible] [illegible] [illegible] sed sic [illegible] in
est [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] et [illegible] Maxime
[illegible] [illegible] et [illegible] [illegible] sub [illegible] [illegible] [illegible]
Secundo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] est [illegible]
[illegible] quod sic [illegible] [illegible] et [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] non est [illegible] sed [illegible]
23 q x legitur

Secundo et ultra oportet ut circa bonis et litteratis humilitatis et
honestatis impendatur. Et hoc certe patet apud magistrum
ut si custodem et librarium audierit utrosque eorum honorando
et aliis ex parte sua. Item debet magister scolarum in nuptiis domini sui
honorifice per eandem ad presens dicuntur per nobilem
aut aliud familiarem eum habere reportetur nisi morem apud
plures et honestos. Item si dicatur [illegible] honorant
aliquem propter divicias eius. Nobilitas enim est mercimonia
que [illegible] vel honorem [illegible]. Sed hec sepe
contingit quod tunc virtus et litteratura postponuntur et alii divites
et nobiles cum [illegible] eis preponuntur. Sed tamen magister scolarum
[illegible] debet communicando [illegible] utrosque debet honorare
[illegible] quia honor est premium virtutis et debetur virtuti non
est honor debitus non propter [illegible]. Refert Cassiodorus
quod ad [illegible] quondam [illegible] regulis [illegible]
[illegible] apud [illegible] partitus quod debet
Cum a paupertate est clausa decet virtutes honorare
[illegible] pauperes [illegible] ad [illegible]
[illegible] patebant ingressus. Sed [illegible]
[illegible] sed [illegible] admonitus
[illegible] honorantur
[illegible] obtinuit
[illegible] vanitas [illegible] plus [illegible]
plus [illegible] quam honestate. Scribitur etiam in historiis
Romanorum [illegible] magistrorum [illegible]
[illegible] in templo. Ubi Christus in [illegible] apud Xpus
[illegible] sedet [illegible] cathedra. Sed [illegible]
[illegible] quia [illegible] habet [illegible] pauperes
quibus [illegible] Christus pauper [illegible] et [illegible]. Sed
[illegible] est apud multos [illegible] et [illegible]
[illegible] ad [illegible] pulcra [illegible] vilis [illegible]. Magister
in [illegible] vel [illegible] et [illegible]
[illegible] cum [illegible] enim [illegible]
[illegible] ad [illegible] [illegible] aliquem [illegible]
aut alia [illegible] que certe [illegible] est
a [illegible] et [illegible] sunt [illegible]
[illegible] et [illegible] nolunt [illegible]
nec [illegible] et [illegible] talem [illegible]
[illegible] nec possunt aliquem [illegible]
quia [illegible] honor est [illegible] utrosque.
Licet nobilibus [illegible] aut
[illegible] nec [illegible] honore [illegible]
quia [illegible] nobiles et divites [illegible] vel divites
[illegible] utrosque [illegible] aliis [illegible] nobilibus

Virtus
Honor

In cuius figuram narrat Augustinus 7 de civitate dei capitulo [illegible]
quod Romani habebant duas edes vel duo templa, unum scilicet honoris et
aliud virtutis. Et ista duo templa erant coniuncta ita quod nullus
unum poterat intrare nisi per aliud. Cum enim ad honoris templum
volebant intrare, oportebat primo habere per virtutis templum
intrare, quia per illud aliud intrabatur. Et illud ordinaverunt
Romani ad denotandum quod vera via ad honorem est sola virtus,
sicut ait [illegible] quem observant. Illa porta intratur templum
honoris. Et Bernardus [illegible] postea virtutis intrare templum
ordine composito. Illud [illegible] in templo dei nostri [illegible]
[illegible] honores occupant ad [illegible] ab aliis [illegible]
virtutis [illegible] plus [illegible] statum aut gradum
honoris [illegible] sunt [illegible] quem quidem alicui
voluntarie [illegible] honoris [illegible] acquirere et possidere [illegible]
[illegible] seu verum [illegible] honorem [illegible] quod honorare debet
[illegible] dicit [illegible] est virtus
quod [illegible] habet [illegible] dicit [illegible]
[illegible] statum honoris ab alio possit acquirere [illegible]
[illegible] honorem [illegible] parum [illegible] dum
[illegible] possunt acquirere [illegible] solas [illegible]
ad [illegible] aut honorem [illegible] sufficere [illegible]
[illegible] magnificare [illegible]
[illegible] non [illegible] temporalis [illegible]
[illegible] magnifice ut [illegible] et potestas [illegible]
est opus [illegible] ut [illegible]
[illegible] est virtus et hec est fortitudo [illegible] ut [illegible]
aut [illegible] ut nobilitate sit magnificus animus [illegible]
[illegible] aliquis que sit virtus et [illegible]
[illegible] est hec ut [illegible]
[illegible] honor [illegible] plures
[illegible] in [illegible] virtutis [illegible]
[illegible] et [illegible] nobilitate [illegible]
nobilitas [illegible]
[illegible] amplius [illegible] virtutibus [illegible]
[illegible] sufficere [illegible] ad honorem
[illegible] apud [illegible] quia [illegible] aliud in
[illegible] amplius virtutibus [illegible]
[illegible] studeas [illegible]

Hec magnificencia subsequitur magnanimitatem et ipsa 2a virtute differt per 2 descriptiones ex [illegible] ut pura liberalitas ex parvis. Magnificencia dicitur a magno faciendo vel actu voluntatis et magnificus magna facit. Magnanimitas vero dicitur a magno animo voluntatis et magnanimus dicitur qui animum habet ad magnas virtutes seu operaciones et videtur iste duas virtutes se habere ad se sicut superius et inferius subalternans et subalternatum quia magnificencia supponit magnanimitatem et medium. Quia multi habent magnum animum qui magna facere non possunt quia non sufficit facultas faciendi, sicut est de paupere. Dicit sortes impotentem [illegible]. Et quia magnanimitas [illegible] non potest nisi a magno facto [illegible] amplius magnificencia [illegible] quam magnanimitas. Ultimo sic [illegible] quod magnanimitas [illegible] est circa honores. Unde non omnis animus magnus est nec sic dicitur virtus magnanimitatis quia magnum animum habet qui magis [illegible] perfecta [illegible] et hoc [illegible] fieri per [illegible] sicut in factis in liberalitate et in multis aliis. Unde quidam magnum fecit [illegible] et alios et honores qui [illegible] non debet dici [illegible] animus magnanimus pro magnis tantum et [illegible] quia [illegible] aliud est [illegible] qui faciunt [illegible] ad [illegible] magna aut [illegible] [illegible]. Sed cum fur [illegible] tantum [illegible] rapit et latro sed non fraudulenter [illegible] et [illegible] parvi [illegible] vel sub pallio, vel sub pallio [illegible] et glomerant latitare [illegible] facit. Nec est magnus [illegible] vel [illegible] alium fraudulenter vel [illegible] nec [illegible] sed est magnus ubi quis ex animo subit magnum periculum in se [illegible] et [illegible] [illegible] pro re publica et in aliis [illegible] [illegible] hec possunt [illegible]. Magnanimitas [illegible] sed [illegible] [illegible] [illegible] est [illegible] honoris et non [illegible] sed magnanimus [illegible] per [illegible] sicut [illegible] magnanimitas [illegible] et [illegible] magnus non potest ad inhonestum [illegible] et [illegible] [illegible] magnanimus est qui movetur et [illegible] ad inhonestatem [illegible] [illegible] [illegible] Valerius [illegible] de Camillo [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fraudulenter [illegible] quibus [illegible] non [illegible] dubium quin [illegible] [illegible] Camillus [illegible] non [illegible] [illegible] reputans inhonestum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et pueri [illegible] [illegible] [illegible] ad parentes suos reducerent. Idem [illegible] [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Senatus oportet declarare, maxime legatis periculum immineat et ad usque
Thesidas hunc ipsa civitatis prodere. Malunt enim senatus
bella non tenentes sed omnes agere quaestionem proprie quam
resplendentem contulerunt. Nec sic Themistocles vel ... oportet
virum magis amplexavit caritatem quae non hastam mavis contra
Tullius et magnanimitatem. Non enim pro deo qui potuit possessor.
Narrat etiam Aristoteles Florus in historia Romanorum de Medea
pueri nobis ad fabricandum civitatem pueritiam sed parvo lenimen
artificis sed ipsa aliquando pollicetur ad Romanos generosos esse
Rursum unde fabricam voluntarie reddere in illo ad deum sine
opere eius Medea amplexatus factum quod respondet et pueris
suis amicitiam honestate fabricare se ... fecit. Ille est
fabricans qui de studiis ab honestate quod bonum animi sunt
per actum. Et ergo in omni loco dicimus tales fuerunt in operibus
honestis et virtuosis. Amicitia rempublicam et oppidum specialiter gloriae
cumulos debent esse illuminata, sed ordinate amicabiliter velle
esse gloriae pro rempublicam, Xantippus amicus in operibus honestis et
virtuosis. Et Cicero dixit quod quae fuit pro uno quod scilicet pro
Philipp 3. Unde primo talis respondet. Et rempublicam poterat et
defendit. Et inde se fecit de Romanis in quadam quibus rem
publicam ... suis gerendis protulit sed tamen principaliter
ratio. Sed non curabat quibus quod sibi contemnens reputabat
iam regimen recepisse ab ipsis et magnorum desiderare ipsos
in primis tempus. Et non dubito quod dicit Tullius de quibusdam quod per
quendam sine emolumento pro rempublicam libro 3 de officiis.
Tamen ut dicit Aristoteles dicit quod Magnanimus est circa Magnos
honores hic tamen videtur quod ipsa magnificentia non solum est circa magnos
honores magnificos sed etiam alios parvos et dependentes.
Circa quod est advertendum quod Magnanimus dicitur esse in hoc quod unus
sicut honores. Et quod quamvis non curat ea facere. Et quod sapienter
... debet magnus honori, quia omnis unus contemnit
honores communes, quod non curaret facere ea quae sunt digna
honore reipublicae esset. Nec iste Magnanimus posset computari.
Sed Magnanimus est qui ea facit quae sunt honore digna. Ideo sic
magnanimus aestimat honorem quam in pro medio. Et dicit Thomas
2a 2e q. 129 articulo primo in solutione argumenti ultimi. Et similiter
apparet quod non solum est magnanimus qui facit opera magnorum honorum
credens illo quae magnus honoris et virtute sua dignus
contempnit et non curat. Sed etiam quod ... honorabilis et minime avarus
... Et quamvis apparet quod valde differunt principaliter
undiquaque. Et quod principalis est qui quaerit et appetit honores
se dignum. Et quod ita ... et utiliter pro apparentia illius pertinens et talia apta
et opus facere possit quod maxime sunt honore digna et pro illis

Vitium in se habentis in proximo / si quis hoc non posset abire
omnes habere appetitum [illegible] sunt operibus virtutis [illegible]
magni[illegible] reputari / quia [illegible] [illegible] [illegible] hanc[illegible] ac
[illegible] & [illegible] [illegible] [illegible] abstraxerunt ab operibus
virtutis & [illegible] a [illegible] [illegible] aliquis [illegible] / Hec Galfridus.
[illegible] [illegible] ille Galfridus prior Clarevallensis qui in
episcopum electus in [illegible] Tornacensem & ab Eugenio papa et a
beato Bernardo abbate suo [illegible] [illegible] [illegible] [illegible] ad
pedes abbatis & [illegible] [illegible] [illegible] ait Monachus fugitivus 4 dimissum in pace
si me [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] post [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] apparuit Galfridus [illegible]
[illegible] [illegible] [illegible] Galfridus [illegible] ille [illegible] ubi est
[illegible] [illegible] / [illegible] ille [illegible] / [illegible] [illegible] est [illegible] a [illegible] [illegible]
si [illegible] [illegible] [illegible] [illegible] / Hec [illegible] [illegible] honores
[illegible] [illegible] / [illegible] & [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] / [illegible] / [illegible] / [illegible] / [illegible]
& [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] & [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] & [illegible] [illegible] [illegible]
Sed si [illegible] [illegible] a deo [illegible] [illegible] [illegible] [illegible] [illegible]
Sed [illegible] iste [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
virtutes [illegible] [illegible] honores / et [illegible] [illegible] hec [illegible] [illegible]
[illegible] virtutum honores [illegible] / [illegible] [illegible] [illegible] & ambitiosus
[illegible] ad honores [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] & [illegible] [illegible] [illegible] [illegible] [illegible] a
[illegible] [illegible] [illegible] / & [illegible] [illegible] & honores
[illegible] [illegible] [illegible] [illegible] & virtute [illegible] honorarent ut
in [illegible] [illegible] & [illegible] [illegible] [illegible] / [illegible] [illegible]
quod [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] & honorari
[illegible] [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible] per [illegible]
virtutes [illegible] / & [illegible] [illegible] [illegible] / quod [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] virtutes & [illegible] &
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] vel [illegible]
[illegible] [illegible] / [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] virtute [illegible] & [illegible] [illegible] ac [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] & virtute [illegible] [illegible] [illegible]
virtute / & [illegible] & [illegible] [illegible] [illegible] [illegible] [illegible]
/ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] honores

consideracione alium nisi cum dignum / Unde presumunt fortunas illorum sicut
et iniuriam, quorum autem possunt contempnunt vel [illegible] Et
hic locum habet magnanimitas que est circa honores ut [illegible]
et hi honores magnos semper contempnunt / Et sicut honores
non ipsi veritatem opponunt et falsitatem semper presumunt et contempnunt
et [illegible] semper abhorrent [illegible] propter inhabilis unde erunt
dispositione assunt nec consultum et honore / Et recte sunt et
convenienter / quia sicut in honore invenitur aliquid magnum quod
ex [illegible] potest [illegible] quod dicimus magnanimum se dignificant
[illegible] oppositum alios contempnunt [illegible] eciam dicimus.
Sed quod contempnunt [illegible] propter ipsos indignos
nec assunt ut honorentur [illegible] dicuntur [illegible]
ipsorum honorem [illegible] / sicut se convenit etiam magnanimum
non [illegible] quia honorum importat quandam [illegible] alium
[illegible] in [illegible] aliorum [illegible] / Quod [illegible]
facit magnanimum [illegible] et [illegible] quam [illegible]
est ut [illegible] honoretur [illegible] et [illegible] que [illegible] est
[illegible] / Sed forte dicit quis magnanimum
Nō. appetit honorem ad quem [illegible] et [illegible]
apparet et [illegible] / ipse honore [illegible]
[illegible] Non quia aliquis appetit [illegible]
1. aliquam excellentiam quam non habet / quod est appetere honorem
sine [illegible] / Aut [illegible] Vel sine [illegible]
et [illegible] honore sicut plures [illegible]
oportune et [illegible] statum appetit [illegible] alium
2. statum / Alio [illegible] in ipsa appetitu / Et hoc quia quis
[illegible] appetit honorem [illegible] suis meritis non [illegible]
oportunitatem ad [illegible] aliorum / Ut si non reputat
[illegible] honore quam alius honorabilis [illegible]
aliquid [illegible] vel [illegible] / sed totum quod
facit [illegible] honorem [illegible] reputat.
Et [illegible] est [illegible] / quia alios contempnunt et [illegible]
aliorum [illegible] est [illegible] / [illegible]
[illegible] honore [illegible] quia [illegible] et [illegible]
[illegible] honorentur [illegible] honor [illegible]
magna [illegible] est ut [illegible] honoretur [illegible]
[illegible] et [illegible] honorabilitatem [illegible]
quod est [illegible] / [illegible] in ipso [illegible] honorem
3. non [illegible] honorem in [illegible] que [illegible] et [illegible]
honorem [illegible] quamquam in [illegible] honorem [illegible]
in suo appetibili [illegible] / [illegible] appetit [illegible]

est operationem cum debetur honore licet etiam per petere quoniam ad primum
dicitur quod est in appetendo quidem honores aliter fuerit superius non contingit
quoniam ad 2m dicitur quod 3o quod quamvis honores non sunt dedecus referant quod
sibi talia dona debetur tamen quoniam mitius quod debet honorem
circa ista pertinet textus 2 [illegible] 131 articulus in copia quantum
Quarta [illegible] hic ostendit qui singulis honoribus et magnis [illegible]
[illegible] Multum [illegible] quidam dicit [illegible] non operantur [illegible]
indigne et aliquibus simul aut minori aut plures vel aliquantum
aliud patere vel naturale habet cum magnanimitas quasi
aliquas quod ipsa fuere vituperabiles apparent separans unum est
Angustus non est in magnanimo [illegible]
1
Angustus
[illegible] sed Magnanimitas quod dicitur angustus quoniam vilipendit ab-
[illegible] indignus [illegible] irrationabilibus facta
Nec [illegible] sed [illegible] obligatio [illegible]
per [illegible] magnanimitas, sed est libera [illegible]
[illegible] honores aut [illegible] magnanimi
2
Ociosus
Ociosus et [illegible] non quod deficiant in operando que sibi [illegible]
sed quia non inveniunt [illegible] parum et [illegible]
[illegible] negatur non [illegible] sed illa quod sunt honore
digna et non parvo sed magna [illegible] magnanimi
3
Ironi.
Vel [illegible] ironia est magnanimus aliqua [illegible]
[illegible] fugiet [illegible] quod est [illegible]
magnanimus vel [illegible] sed fugiet [illegible] non sit vel nequit [illegible]
[illegible] sed occultant vel non [illegible] aut [illegible]
[illegible] magnanimitas [illegible] ad [illegible]
quam [illegible] occultant [illegible]
honores quod est [illegible] magnanimis [illegible] ironia [illegible]
[illegible] aliquid [illegible] quidem [illegible] aliquid
noscet quoniam sit [illegible] quales
in animis est [illegible] magnanimi non
magnanimus et in magnis [illegible]
X
[illegible] magnanimum [illegible]
[illegible] aut [illegible] malevolentia
[illegible] magnanimus [illegible] aliis [illegible] familiariter
[illegible] quod [illegible] aequalibus [illegible]
[illegible] aequalibus et [illegible] non est [illegible]
[illegible] Nobiles honores [illegible]
[illegible] et [illegible] magnanimi [illegible]
[illegible] et [illegible] familiares et [illegible]
[illegible] est [illegible]
[illegible] non sit [illegible] non debet [illegible]
[illegible]

qua vero sibi falsitas 7 levitas animum inpugnat, quod
non est talis in facto, sed in exhibitione videtur. Sed
cum [illegible] qui omnibus vellet complacere ut quandam laudem
[illegible] acciperet, 7 certe fallitur quia in placendo
omnibus ultra [illegible] quod [illegible] 7 falsum non [illegible] quia

I. Infructuosus

[illegible] vellet [illegible] de Magno [illegible]
quam non dicitur Mercede aut Lucro [illegible] quod
fuit [illegible] intelligencia [illegible] [illegible] merces [illegible]
[illegible] ab [illegible] a [illegible] patribus [illegible]
[illegible] [illegible] [illegible] Maneret [illegible] 7
[illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Magnificus quia ad Magnus [illegible]
[illegible] [illegible] 7 ad Magnum [illegible] [illegible] [illegible] quia [illegible]
Grey Buche. Engelsman [illegible] Maunster [illegible] est [illegible]
[illegible] 7 animum [illegible] [illegible] [illegible] 7 [illegible] [illegible]
lingua [illegible] 7 [illegible] [illegible] [illegible] [illegible] 7
[illegible] [illegible] [illegible] [illegible] 7 [illegible] [illegible] [illegible] [illegible]
7 [illegible] [illegible] [illegible] [illegible] [illegible] Non habent

Caput [illegible] 7 cor vacuum facies in grossa et lingua ingrossa

Magnum [illegible] [illegible] est [illegible] Maunster [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] 7 [illegible] magnus [illegible]
[illegible] animum [illegible] quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quibus
[illegible] [illegible] [illegible] lange bruc Bruch [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui non [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Ubi est qui [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible]

Post Magnificentiam [illegible] [illegible] spei [illegible] Tulii [illegible]
fiducia vel fiduciam sive Confidentiam quam [illegible] habet
[illegible] Tulii [illegible] in sua Rethorica fiduciam [illegible]
[illegible] magnum [illegible] plures alii [illegible] sub Magnificentia
[illegible] [illegible] talis [illegible] dicit [illegible] ipsa est virtus
[illegible] magnas et honestas [illegible] [illegible] [illegible] fiduciae
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] Modo [illegible]
[illegible] [illegible] spei [illegible] fiduciam [illegible] [illegible] [illegible] [illegible] rerum temporalium affluentia
seu [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible]

Primo videndum est [illegible] consideratur in rerum temporalium affluentia seu [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] possunt [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] augmentat
[illegible] [illegible] figuratur [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in figura Mulieris [illegible] [illegible] [illegible] [illegible]
in capite [illegible] [illegible] in Manu [illegible] et [illegible] in alia
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Multos [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] amplius [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

Divicie et [illegible]

Communiter etiam habet in capite ad designandum humilitatem et diuitias quas
sinistre possessoribus tribuit et parat. Sinistram tenet in manu
quia hec aliquos impetrat diuicie et virtutibus promouent. Panonem
etiam tenet in manu alia, qui pennis oculis plenis habet pulcram
et pedes graciles sive turpes, .i. opus sive finem. Quia vero ad [illegible]
diuicie [illegible] [illegible] et [illegible] [illegible] acquiruntur et
per [illegible] .i. quia vana ostentacione scilicet ingratitudo
et in re aliud facit quam voluntas habet. — Contristacio
volubilis [illegible] [illegible] [illegible] [illegible] — Oblivio et
ad dicendum diuiciarum instabilitatem quam — Supplantacio
communiter relinquit et reddunt absque [illegible]. Circa optime dicitur
sinistre vel sinistralis quia sinistre possessoribus turbatos
et multos inimicos parant et [illegible] et istud ex optime
figuratur Gen 48 ubi dicitur quod patriarcha Jacob benedicturus
filios Joseph manibus cancellatis [illegible] [illegible] [illegible]
.i. sinistram posuit super Manassen qui maior fuit dexteram
et dexteram super Effraym quem Joseph posuerat ad sinistram.
Nam Manasses qui interpretatur oblivio, sicut diuites
qui dei et omnium sunt sunt immemores in eis prospere [illegible]
[illegible] sinistram [illegible] [illegible] sicut non dexteram [illegible] quia
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
sinistralia habet formidare quia [illegible] diuicie ab
aliis appetuntur et ab aliis [illegible] [illegible]. Lectio habetur
ad [illegible] .i. in [illegible] [illegible] [illegible] ar 27
[illegible] pauperes [illegible] ad dexteram et diuites in sinistra quia [illegible]
[illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quia ad sinistram [illegible]. Maledictus
pauper [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] quam [illegible]
in dexteram [illegible]. Diuites autem in sinistra [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] in [illegible] quam de [illegible] [illegible]
[illegible] [illegible] [illegible] Jacobi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
diuites [illegible] [illegible] in [illegible] [illegible] et [illegible]
[illegible] [illegible] quam [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
quia [illegible] sicut diuicie quas [illegible] [illegible] et non [illegible]. Cum
[illegible] [illegible] diuicias [illegible] est et non quam habet
[illegible] [illegible] [illegible] quam [illegible] et [illegible] [illegible] in [illegible]
quam in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible]. Non est [illegible] [illegible] in [illegible] quod possit
liberare quia possunt [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] Christi salvatoris nostri cum [illegible] ad Aquilonem [illegible]
[illegible] per quam [illegible] et [illegible] ad [illegible] vel quam [illegible]
[illegible]. Sic et [illegible] virgo Maria ad Aquilonem [illegible]

sub dextra crucifixi cum Maria ut dicit Justus Symeon pertransivit
gladius doloris et afflictionis. Tercio est quod confidendum in divinis
quomodocumque quia per dexteram Christi intelligitur designatur gratia vel gloria
deserit nec sufficit ad perfectionem ac futurorum in parte [illegible]
magne liberalitatis ad tempus in remedio indigentibus et [illegible]
provideat oportune. Exemplum Augustinus de quodam Valerio in Ortulano
heremita de quo retulerunt fratres quod multo tempore solitarie laborabat
et quod lucrabatur in elemosinis expendit. tandem quadam die
temptatus est eo ut apud se cogitaret. Collige tibi aliquantum
pecunie ut si senex vel fortassis egrotaveris habeas quod
expendas et collegit lagenam plenam nummis. contigit autem
eum infirmari et putrefieri pedem eius. et expendit
in medicos quod collectum fuit expensum in nummis. Medici
[illegible] suppliciant eum quod faciat abscidere pedem ne putrefieret
totum corpus. et constitutum est crastino [illegible]
[illegible] ad se reversus ingemuit
et [illegible] Memor esto [illegible] laboris [illegible]
[illegible] pauperibus [illegible]
[illegible] Angelus [illegible]
[illegible] in quibus [illegible] est
[illegible] intelligens [illegible]
et flagellum [illegible]
[illegible] Angelus [illegible] pedem eius et sanatus est et [illegible]
[illegible] ut laboraret et [illegible]
[illegible]
[illegible]
[illegible] in divinis
[illegible] Bona [illegible]
[illegible]
[illegible]
[illegible] a [illegible]
in [illegible]
[illegible] in divinis [illegible]
[illegible] est in mundo [illegible] est [illegible]
[illegible] est
[illegible] ad [illegible]
[illegible] Ergo apparet quod [illegible]
et [illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible] est [illegible] in divinis [illegible] in
divinis [illegible]

Amor et amicicia.

Pari modo videtur quod confidendum in assistencia amicorum quia et ipsi mutantur et bonorum dimittunt tempore affluencius sed tamen tempore paupertatis approximare [illegible] quia nulla [illegible] est amicus [illegible] et [illegible] dicit [illegible] filium [illegible] amicorum. Sed [illegible] fortuna [illegible] ullum amicum est [illegible] et [illegible] dicit Sapiens Ecci 33 [illegible] filio tuo mulieri et amico tuis [illegible] in [illegible] tue [illegible] et [illegible] [illegible] et qui confidit in illis non [illegible] Ecci [illegible] a filio et a [illegible] [illegible] est [illegible] [illegible] aliquis [illegible] [illegible] quam [illegible] [illegible] aliquis oportunus [illegible] [illegible] et in [illegible] confidit [illegible] et [illegible] quia amicus est [illegible] quam [illegible] [illegible] Alexandro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

ad finem quem multum [illegible] ipsi [illegible] et intellectum eorum [illegible]
[illegible] sed [illegible] temptatum [illegible] et in [illegible] per [illegible]
[illegible] [illegible] [illegible] ad temptationem et [illegible]
[illegible] [illegible] per [illegible] ipsum a [illegible] et a [illegible]
liberavit [illegible] a [illegible] [illegible] [illegible] vel [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] ad temptationem [illegible] ut redderet [illegible]
[illegible] [illegible] [illegible] [illegible] ne ei plus [illegible] mortuum
[illegible] per [illegible] [illegible] [illegible] [illegible] mortuum [illegible] [illegible]
mortuum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut per [illegible] [illegible] [illegible] [illegible] [illegible] apparentem mortuum
ad [illegible] [illegible] ipsa [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] ipsa temptationem [illegible] [illegible] [illegible]
et a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] patet in
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et in [illegible] [illegible] in ipsa
[illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] 29 [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mortuum.

N[illegible] [illegible] [illegible] in corpore [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
et [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] et [illegible] [illegible] [illegible] [illegible] est [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de corpore [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Corpus mortuum

mon^d ad d'porum [illegible] sola [illegible] in spiritu habe cum [illegible]
[illegible] q(ui) similit(er) Christus [illegible] ferebant cum [illegible]
est fortes et [illegible] et [illegible] t(em)p(or)is [illegible]
postponendi [illegible] plurimis et t(em)p(or)is solacium et t(em)p(or)is
gaudendi Non attendentes [illegible] vita [illegible] est [illegible]
nec ad [illegible] ad [illegible] Sicut illos sic [illegible]
[illegible] Job 14 [illegible] t(em)p(or)is [illegible]
et [illegible] et [illegible] quia quod [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] Nullus [illegible] quod est [illegible]
[illegible] est [illegible]
[illegible] sub [illegible]
[illegible] Nec est [illegible]
[illegible] Et [illegible] est
[illegible] t(em)p(or)is [illegible]
[illegible] t(em)p(or)is [illegible]
[illegible] Nullus [illegible] t(em)p(or)is [illegible]
[illegible] Religiosus [illegible]
[illegible]
[illegible]
[illegible] Religione [illegible]
et [illegible]
et [illegible] Nullus [illegible]
[illegible] t(em)p(or)is [illegible]
[illegible] est [illegible] t(em)p(or)is [illegible]
[illegible] t(em)p(or)is [illegible] est [illegible]
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]

Fallitur inspiciens late predia amoris
Sed superest breue quantum sit plenum doloris
Quantumcumque [illegible] multis [illegible] species
Floris habet [illegible] cum [illegible] [illegible]
Mox ut [illegible] [illegible] [illegible] [illegible]
Postea [illegible] [illegible] [illegible] [illegible] [illegible]
Regia maiestas [illegible] [illegible] potestas
Prosperitas [illegible] [illegible] longissima dierum
Transit [illegible] [illegible] mortis [illegible] hora.
Dum [illegible] magis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Audi quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quam [illegible] habet [illegible]
[illegible] [illegible] possessio [illegible]
[illegible] [illegible] gaudet [illegible] [illegible]
[illegible] [illegible] cum [illegible] [illegible]
Impetuosus [illegible] [illegible] [illegible] [illegible] [illegible]
Resplendet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] agrorum
[illegible] [illegible] [illegible] vite [illegible]
[illegible] nature [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] post hec [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] querere [illegible]
[illegible] [illegible] [illegible] facit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible] quam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] ad [illegible]
[illegible] [illegible] propter amorem dei.
Non est tam [illegible] [illegible] in magnis palatiis aut domibus
vel libertatis ac potentie multis ac famulis multiplicibus, aut
honoribus magnis ac [illegible] [illegible] ac [illegible] ~~[illegible]~~ [illegible]
[illegible] aut [illegible] [illegible] aut [illegible] [illegible]
aut [illegible] [illegible] aut [illegible] [illegible] [illegible], quam
[illegible] [illegible] propter amorem dei.

Ingenii excellencia

Quarto et ultimo laudatur [illegible] ingenii excellencia et iste
describitur quia in corpore [illegible] ostendit imperfectiones [illegible]
et pergens descripcionem [illegible] ista [illegible] simplicite
[illegible] quando [illegible] [illegible] primo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] falsas [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Si dicis
[illegible] prima [illegible] [illegible] pro [illegible] fuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Si dicis quod fuit
[illegible] [illegible] in studio [illegible] fuit [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] forte [illegible] [illegible] [illegible] [illegible]
[illegible] studuisset in [illegible] et quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] litterarum Si dicis quod fuit [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et quod [illegible] a [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] litterarum et [illegible] [illegible] [illegible] Si dicis quod fuit
[illegible] [illegible] quod [illegible] petrus [illegible] [illegible] fuit [illegible]
[illegible] de [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] Si dicis quod fuit eloquens [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] lingwe [illegible] est
[illegible] Si dicis quod fuit [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et quod [illegible] [illegible] [illegible] [illegible]
[illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] Si dicis [illegible] est
[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
apud [illegible] et quod fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
Si dicis [illegible] est [illegible] quod [illegible] gladio [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Si dicis [illegible]
[illegible] [illegible] et [illegible] quod [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Si dicis [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] fuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

Sexto dicitur contumeliosus est. Patet quia talem ex verbis iniuriis
et siue maledictis proximum premit. Nam et vir dupplex dicitur
facta est contentio quibus ore muniter [illegible]. Septimo dicitur
homicida est. Patet quia sanguinis effusionem nimis [illegible] sed
[illegible] Nec et Moyses Egyptum interfecit et Martinus [illegible]
aliquid [illegible]. Septimo dicitur prosedus est et [illegible] patet
quia et potius [illegible] [illegible] [illegible] Nam ipse plura [illegible]
[illegible] [illegible] et ulla fallendo [illegible] est in [illegible]
non obseruatur. Petrus apostolus dixit [illegible] non [illegible]
nec te [illegible] et [illegible] [illegible]. Septimo dicitur quia [illegible] [illegible]
Patet quia sit [illegible] [illegible]. [illegible] non [illegible] [illegible] [illegible]
[illegible] et [illegible] Paul et Zacharias Marie non fuit [illegible] a [illegible]
[illegible]. Septimo dicitur [illegible] [illegible] vel non [illegible] [illegible] patet
quia [illegible] [illegible] Marie est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et quia multa [illegible] patet
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] liberum et [illegible] [illegible].
Septimo dicitur [illegible] est patet quia est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Nec [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] quia [illegible] non [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]. Septimo
dicitur quia [illegible] [illegible] [illegible]. Patet [illegible] [illegible] [illegible]
[illegible] [illegible] Nec est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. Septimo dicitur [illegible] est
[illegible] [illegible] [illegible] [illegible]. Patet quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. Septimo dicitur quia [illegible] est et
[illegible] patet quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible]. Septimo dicitur [illegible] est. Patet quia [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]. Et [illegible] et [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible]. [illegible] quia [illegible] quia [illegible] non [illegible] a [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Capitulum 16. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et quia [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] non [illegible] Nec [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]

Item 2m inveniuntur falsas iustificationes sicut [illegible]

[illegible]

Augustinus [illegible]

Ante hec loquenciam nec propter contra Palladem deam superbe
contempsit et in arte lanificii se ei pretulit. Que cum
reputaretur melior, Unde Pallas ... a Arachne se
... et ... vetulam adiit Arachnem et sua
presumpcione volens terrere ... ut ad ... victoria
... et ... Palladem lanificio ... et ...
... Sed audiens se ei in ... manifestat
quod non ... sed dea ... et ... ut
... telam ordinat et textum facit ... ut ...
... quod sit ... et ...
... Arachnes ... telas ...
... Arachnes in tela sua ... texuit
et ... Pallas ... ad ... superbe
... et in araneam ... que ...
... [illegible] ... telam texere ...
... que in sua ... [illegible] ...
qui ... et ... opprimunt et defendunt
pauperes ... aut mediocris ... ad ...
... et ... defendendi et liberandi ...
... ad statum dignitatis ... et exaltat et ...
... [illegible] ...
... sed propter ... dei pauperum ... tela
... et ... in ... super ...
... dei ... pauperum dei ... contra ...
... que contingit ... telam quod ... texere
... ad defensionem pauperum ... ... de ...
... ad oppressionem ... et ad ... dei ... ...
... Unde et in tela sua ... texere lingua
sua texit et ... diversi ... et
pauperum ... infamare forsitan ... vere ...
... et ... infamare ...
Multo magis ... et ... quibus ... sunt
... sua ... cum ... aut ... et ... patres
... dei ... indignata ... in araneam que
ab aliis ... et sua lucrum ... quod ... sua
... dei pauperum ... diversis pauperibus ... et
... in ... petit ad ... contra ... ad ...
... ad infamandum ... pauperum ... et ... fugit
ut aranea ... et ... et de re publica
... virtutem ut ... aut ... ad ...

qui preerat iudex et Camplarius dum ex parte ipsorum venit et ipsum duos
computari ipsum quod qui alius duarum compotum dedit dicta parte illi
et tandem gratias [illegible], ut ex parte ad complendum, a quo patet quod non semper
sufficientes reputare aliquando quod nobis per se sufficiat a nostra parte du
est, ut dicit apostolus — Scias enim laborem proprium [illegible] sepe
compotum pro adimpletione. vi q. i. — [illegible]

Inter. xiiii vo et xxi. Clericum dat dubiis rustico

Et istud aliquam Maximam quandam reputatur ut ff. [illegible] [illegible]
iudex. [illegible] Et eorum verba habebant duplicem intentionem et [illegible] Rursus [illegible]
est detestabile, quia ista laborant contra Rempublicam et quam nam
est in detrimento Reipublice [illegible] verba cum [illegible] [illegible] talia
Est enim [illegible] de uno [illegible] in [illegible] quod vero [illegible] se [illegible]
quod alter de altero presumit [illegible] ... [illegible]
aliud intendere intelligit istud [illegible] est quod [illegible] habundat et [illegible]
quia [illegible] habere [illegible] ad [illegible] se [illegible] [illegible] partem [illegible] [illegible]
verba [illegible] et est quod [illegible] [illegible] quia verba sunt
instituta ad exprimendum intentionem loquentis et si [illegible] [illegible] [illegible]
quod verba [illegible] [illegible] duplicem [illegible] [illegible] [illegible] intentionem
[illegible] quod [illegible] [illegible] [illegible] aliquis [illegible] effugiendum est [illegible]
duplicatus in corde et in verbo, [illegible] [illegible] per duplicitatem [illegible]
[illegible] [illegible] [illegible] se [illegible] [illegible] [illegible] [illegible]
[illegible] falsi [illegible], astute et [illegible] et [illegible] [illegible]
se reputant. [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] reputantur, faciunt enim [illegible] falsi [illegible] et
astute ut [illegible] [illegible] quidam Rusticus, qui vaccam suam
vendere [illegible], [illegible] [illegible] [illegible] ad forum quidam
[illegible] [illegible], an vaccam vellet vendere quia [illegible]
[illegible] [illegible] emptore [illegible] [illegible] [illegible] in [illegible].
Rusticus cogitavit quod vaccam [illegible] vendere [illegible] [illegible]
quod [illegible] emptor [illegible] [illegible] quod vaccam [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] alii [illegible]
[illegible] [illegible] vaccam [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] emptorem [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] partes emptorem [illegible] vaccam [illegible] [illegible]
[illegible] emptor [illegible] [illegible] quod vaccam [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] vacca
post [illegible] [illegible] [illegible] et [illegible] Rusticus [illegible] vaccam vendere
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Rusticum [illegible] [illegible] [illegible] emptorem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], Si [illegible] [illegible] [illegible] Si non [illegible] non [illegible]

cccv.

generaliter sic faciunt illos qui inquirunt respondent quod nullus potest habere
certam de ipsorum verbis interpretationem et per quantum omnes falsi et dolosi
unde ad finem decipiendi eorum dubias dant responsiones et maxime
ubi se dicunt eos vos decipere hoc. respondeo sicut hoc tamen ut taliter
decepisse vel intellexisse, unde Articulus non est intellectus
de uno casu, per rationes laterales responsionis est inquirendum
dummodo ad dicta fides in remota. Sed ipsum papa sic observare
in predictis ac similibus. Sed quod papa observavit in dubiis
non video. Sed licet papa possit ab ipsis cautiones ac responsiones
[illegible], tamen sic aliud est dubium amplius inquirere pauperes ac
inscientes non presumunt [illegible] philosophi et sapientes
quorum ultra dicit esse certum et suprema spes et consolatio
sic consolando pauperes Item prior dubie respondit pauperibus
quod plus quam talibus responsionibus iratus et afflictus qui
consolationis accipiunt. Videat hoc dominus Cardinalis qui in maxime
acceptant et eis in multis et magnis supplicant. et in ipsorum
responsionibus magnam spem habent. ut audiens consolati
vel saltem non scandalizati recedunt ab ipsis. Sed sic
quando ille qui potest et vult providere sic fecerunt et quando non
potest et voluit dicat se non facturus et quando dubium est
eius posse hoc sub conditione pollicetur se facturus Item
aliquando aliquid dicitur non fieri esse expediens per aliquos
quod tamen tunc supplicant. Scitur quod quod aliquando dicitur
est contra voluntatem et mandatum quod tamen assumendum est
quando credit se posse et voluit quando in eis est perficere et
quando non est dubium dubie respondit dictus volo liberum
a temptatione. Sicut ac quod dicitur non ullo fieri quod assumitur ultra
et permittit et ad eius negotia non respiciunt se posse perficere
de esse factum, hoc si dicunt adiutant per dominum vel quo
talia in curiis prelatorum et principum publice [illegible].
in conditionibus et statu cardinalium et ceterum. Sed ad propositum
recedendo dico quod ad dubiis responsionibus si necesse est
absolvendum. Unde Si aliquid petitur ab aliquo quod ipse possit
facere respondet plane se facturum vel negat quia contra quod [illegible]
facere. respondet [illegible] ultra est ei [illegible] dubium dans responsionem
est in sua potestate, ubi [illegible] qui petit ab alio aliquid [illegible]
[illegible] in quo quis petit ab alio [illegible]
tenet se [illegible] petendo sine dampno vel [illegible]
potest facere illud [illegible] est supplicando et petendo Item [illegible]
oportet facere [illegible] superiorum [illegible] Item [illegible]
[illegible] [illegible] [illegible] non [illegible] facere [illegible]
[illegible] dubiam dant responsionem

Pertinet ubi Clericus a Cantiloso requiritur vel petitur bene ex
post ut liber inspiciatur aut promisso ut facit ille Cantelosus
sua liber apparuit ad consortium vel disceptandum ipsum. Sed contingit
aliquando quod quis petitur vel rogatur ab amico et ipse annuit
vel concedit postea supplicavit in postea maiorem utilitatem
vel maiorem amicum tunc est ex alio obligatus. Circa hoc
faciendum est, licet ut promissio obstaverit illi tamen hoc non est
obligatus et committitur quando illa non est obligatus
ex pluribus actibus et huiusmodi. Certum est, si aliud ipse potest
potuit et tamen promisit non sit sine scandalo amici ut
quaeritur contra promissionem et ille qui amicus est tenetur hoc
patienter sustinere quia si bonus amicus est non debet
velle ut prius amicus in promisso quicquam faciat. Si
vero amicus esset in maximis necessitatibus constitutus et ille cui
prius dedit fidem vel promisit in modica causa quam amico
esset assistendum et alius potest debet contentari. quod si non
faciat indignum esset ut propter quodcumque sit quia capes
licet quod si promittens promisit ab bono nunc promissum
[illegible] aliquid promissum sit tenendum aut solvendum sicut patet
22 q. 2 [illegible] et ca. Ne quis et ca. sequenti. Beatus
enim Paulus promisit venire in Hyspaniam et tamen non venit. Nec
mendax est quia animo fallendi non habuit 22 q. 2 Beatus.
Promisit ad Corinthios se venire et tamen non venit. Nec
mendax est quia animo fallendi non habuit ea. c. Nunc adiu-
vandi. Beatus etiam Thomas 2a 2e q. [illegible] in solucione quinti articuli
quod ille qui promittit aliquid si habeat animum faciendi
quod promittit non mentitur quia non loquitur contra id quod gerit in mente.
Si vero non faciat quod promisit infideliter agit per hoc
quod animum mutat secundum ipsum crescunt [illegible]. Et ideo si
promisit illicitum manifeste, quare peccat promittendo, et mutando
propositum bene facit. Alio si sunt mutate conditiones
personarum et negociorum ut [illegible] dicit Seneca libro de beneficiis
ad hoc quod homo teneatur facere quod promisit requiritur quod omnia
immutata permaneant. Alioquin non fuit mendax in promittendo
si non facit quod promisit, quia habuit quibus habuit et
plures homines et dispensationem in quibus conditionibus solum [illegible]
[illegible] et tenetur. Nec est infidelis si non venit quia [illegible]
quod si hic promisit promisit modo promissum et promissum
non adimplet si et licet illis [illegible] [illegible] et
per bonos qui modo magnae [illegible] habent hic in mente
faciendi quod promittunt :–

Non peccat qui promissum non implet

Si illicitum promittitur

Si a dolo motum

Sed hic autem

Sed tamen dicitur quod Audiendum quod impossibilia vel difficilia dicit
contra ad perficiendum facilius non permittentur ad illa negocia
simul que ut scilicet certe per se expedire non possunt
nisi forte magnis opibus fretus in quo casu spes contingit
per expertendos minus opes dum sunt opportunitatis que veniret
opponens et attendat de opes nimio fretus intantum quod diu
obtinet quod petunt quantitudo in dictum recipit in ipso actu
tertio adventu opponit duos tardus qui tollit de pluribus
sollicitant et ingerit Unde Sed multo melius assumere et
non perficere cum sensibus deficiunt et infirmat Expedit
ergo non assumere vel assumere saltem parum et quod illa parum
non sunt impossibilia secundum honestatem aut iure assumere
sunt tertium [illegible] Dicit quod in illustribus petitur magna
dignitas et plurimi expetunt sermonem ac alterum libera vel fugiens
aut expetitur potius ac munera ac gloriam ac quecumque causa status
Est ergo omnis duplicitatis genus dilectis in [illegible] in sermone
aut in [illegible] omnis postponenda et maxime a tam
illustribus viris et ornatis predicta et maxime honestate
in sermone composito aut tanto credunt esse superiores quam
illos credentes se esse vel reputari superiores multi fecit.
Sic ergo patet quod non est confidendum in rebus temporalibus affluencia
vel in amicorum assistencia vel in corporis potencia
aut iuvenilis vel ingenii excellencia quia omnes illos
confidentes in baculo arundineo qui cito frangitur et a
vento movetur. Nec aliquem illos confidencia est species
fortitudinis. Quid ergo dicendum videtur de
De illa specie fortitudinis que fiducia vel confidencia nominatur.
Certe ipsa est illa virtus que confirmat et stabilitat mentem
hominis ne de facili cedat malis. Ipsa est que non permittit
hominem de facili absterreri a bonis.

Prima dicitur ipsa fiducia esse que mentem hominis
stabilitate firmat et confirmat ne de facili cedat
malum. Unde Valerius li. 3 scribit de Alexandro [illegible]
quod cum omnes medici [illegible] in quo diu
[illegible] infirmaretur et Philippus medicus magis expertus
potionem sibi porrigeret [illegible] premonet ut potionem Philippi
Alexander reciperet litteras [illegible] veneno sibi esset mortifera
[illegible] quam Alexander litteras [illegible] hauriret
[illegible] Philippo legendas exhibuit [illegible]
fiducia [illegible] Philippo quem reputabat amicum [illegible]
[illegible]

Consile narrat de platone li. iiii q(uod) ad ple(ne) dix(it) Zenocrate
discipulu(m) suu(m) in alt(er)a longam z(et) amplexa(n)da(?) retulisse de ipo cu(m) narraret
r(e)p(er)it nec verbu(m) respondit z(et) cu(m) ex causa cognosceret delictu(m) sup(er)
taceret r(espo)n(di)t Non est credibile ut quod tanto amore diligeret ab
ipo n(u)n(c) amaret z(et) cu(m) respondit ad iram co(n)suevit se a
Zenocrate talia audivisse r(espo)n(di)t plato Nunq(uam) deseremus illa
credere nisi cu(m) tua dicta appendens indicasset Recte
sic est z(et) sic ipse congruit q(uod) plura refert(ur) sub certo
modo dicendi que si audirent de q(ui)b(us) referunt(ur) p(ro)b(a)b(i)l(ite)r
que diligerent referentem que ab auditore male z(et)
p(er)u(er)so sub modo alio appendit z(et) relatu magne dissensionis
z(et) magne invidie p(re)stat occasionem Aliud e(ni)m nunc
fit p(er)u(er)se z(et) malicia relatum z(et) e(xpo)situm q(uam) dictu(m)
Referunt autem auditores clamant z(et) obligant ad secretum q(ui)a
Natura abhorret ~~q(uo)d~~ secundu(m) quod q(ue)cu(m)q(ue) alius q(ui)s
nescientes sub (con)firmandi z(et) annuendi velut ve(r)e in aqua
sic ex minimo fonte rumoru(m) flumen m(ag)n(u)m oritur.
Hec est eis quo attendenda ut p(re)cavendo quomodo
cristi constantes et cum(?) pluri(bus) apud mentem Nec adhuc
talibus facile est credendum q(ui)a licet (con)fessus sit amicus tuus
Nota ta(men) cu(m) tale de eo refert si audisset talia sit
amicus Non cum lectur(?) q(uo)d solus (quod) Cornelius(?)
sine causa dixit Sequitur vero de yma(gi)nacione(?) ad Antio
chum(?) Placuit quod te nuper posset offendi faciliter
Credas 86 di(stinctio) Sequitur vo(lo) Vnde nec malo credendu(m) est
de proximo ut p(ro)bat(ur) 2 q. 1 deus o(mn)ip(oten)s et xi q. 3 in malis
z(et) ca. Cum z(et) ca. Multis aliis hoc patet Sed vere
(con)tingit q(uod) de Referentibus multa referunt(ur) z(et) talis qui talia
p(ro)ponit (con)tinue nec s(u)b nisi ad paciam placebunt Cavendu(m)
ergo est q(uod) talem n(on) fiat quod alius facere sibi nollet
ut in cap(itulo) extra de Constitutionibus Ut sic patet talia dicta
Cum alius talis sub credit vicio ~~quo~~ caveat for(mi)dat(ur)
ut z(et) ipse laudat(ur) ab aliis Invenies cu(m) homo bene e(st)
cet(era) z(et) liberum credit z(et) de aliis bene indicat et opinat(ur)
ex q(uo) (con)venimus ip(s)o i(ure) si hoc p(ro)pter indicat
ab aliorum iudicio potuit abstinere sed si se ip(su)m vult
aliorum (con)tra detractiones (con)scilans p(ro)p(ri)a(m) q(uo)d absit Cont(ra)
talis loq(ui)t(ur) salus h(abe)r(et) b(eatus) Clemens nec enim restand(um) in ceteris
sumptum ~~dicebat~~ aut in cetibus tuis nec (con)silias s(e)c(un)d(u)m [illegible]
Multi sunt qui in se (con)tra grandia nec tacent z(et) alios
indicant de minimis Leg(itur) de s(an)cto Johanne Elemosinario
q(uod) ip(s)e nunq(uam) alias hoc aut contra (con)dictos q(uod) viciosus indicabat
z(et) indicantes alios arguebat Leg(itur) de peccatis cont(ra)
mandatum dei dicitur Nolite indicare z(et) non indicabimini

Nam Re patet qualis mendo sit quem pervertunt p^a omnium sepe
cum pueri audiunt formationes actus cepit sed pueri
aut ceteri permanent delinquentes non videt. Viri pro parte
et litterati Maxime animi et etiam ducit ab aliorum moribus
Multa cum periculo parit sed et Angeliacus de studiis
quia si homo est peccatur qui alium consuluit illum exemplo
procedens et fortisfiunt in peccato. Si vero est penitens
pura fungit sit in ipso quod aliud videt in peccato dominice
Si vero ipsum peccatum est inevolutum vel forte de ipso tempore
facilius alium superat. Quod si vero tepet tamen timet eo ipso
bestialiter quod alium videt infirmum. Si vero infirmus est timendus est
ne rapiatur et supplicium deceat ipsum. Expedit pro eius
non consulere de forti nec inducere alios quos non videt
delinquere aut inducere. Hec cum est debilitas mentis et animi
ut sic a superiori supponere consilium non possit. Solus cum deo
oculata videt et ideo sibi soli relinquendus est. Indiscreti consilii
Parvi cum est fiducia seu consilium cum ad dicendum licet
verbum. Ac alius bene facit inducunt honorum peccatorum. Si ego
videret homines sed liquor non est credendum aut consilium quia de
se omnia liquor. Ac uti sed multa proponunt. Sed sed quod
melius est presumendo hic cum ad fortiter primum qui de
meliori sit dicit consilium et ipse.

Sicut ipsa fiducia sistit mediocriter animi in homine ne toto cedat
malum. Sic eciam sistit ne recedat a proposito bono iam
concepto virtutes cum et magis honorum actus tam picturas imponunt
per illum hic sit fortis animi magnus in fiducia habeat presumendi
eciam quod reperit virtus possit quin ab incepto recedat. Et quia
consilium meliori in conflictu virtutum et virtutem ultima quod
virtuosi et fortissimi cum inimicum. Ideo consilium est necessarium
et ipsa fortitudinis spei dicitur et reputatur. Talis cum consilium sunt
ille nullus claudus qui primum sit primus in acie bellum gestis
sed postea quod claudus erat dicebant Militum inquit est proposito
pugnare non fugere dicimus non sustinebit hic claudus possit
Sic refert Valerius li. 3. Et alius narrat Spartanus.
Cum alius cum sibi quin non obstendit Murus fecerit sine quod
ille sibi inclusum Murus ostendens patet iure forti sed non
viros tempore. Ultima cum per mulieres non lucros esset Murum
Mulierum reprimere. Ante cum consilium et fiduciam cum
antiquam ut de illa ne timeret tamen deserere iam proposito
iam habeat. Si enim honores scripti quod pagani de iam
non vero, quod, tamen habent fiducia dei sperando ipsa tempore
Multo magis deum dicerent homines per sint habentes de
inexpertis victoria spem et fiducia in eum esse simul consiliando

debent habere et sumere unum quod reparet vires suas Sic ipsi pres
cuit Monach' et alii pauperum afflictorum merito ab aliis in
turo. Sic casti et modesti sit ullum provocant indigent ullum
impediunt dignum sed stipendium quod ex bonis ypocritis accepit
[illegible] et virtutis apud illum meant. Sed dum ipsi nec sum
Nec in provocatum indigent ypocrito qualis ullum erit pro finem
fidium sed maior pro que in laborent Certe ipsorum pre
[illegible] est quia et minimum plene absque ystamen placitum sempre
singulorum mereret stipem sed tamen si forte operatur puritate
minus alio expungerent et mitigent ultimum fidium
Sed quia sic tenent in crastino in casu ypocrite pro suo videlicet
annos impediri vult et ideo dimittere bonum sperans tua utilitatem
dum et sued nobis tenet modo ypocrite impediri Certe
Sicut ipsi in nobis Sancti bene nec sustinet fieri quod ipsi
in futuris mereant, Nec licet unquam a veritate quiescerent
Unde in omnibus quedam hortatur in illo alia Nec eius ypocrita
ceterus non pure proferret ut in simplicitate fidem fungium
Nequaquam vere mutabilitate mominum Est igitur fidere sed
ostendere in deo Ne multi ex eo credere sed in eum fidere
Credere et ipsum bonum De eum habens Nisi peccato tamen in apta
[illegible] sequuntur afferens sempre parant affectata credere et
tamen fugiunt sed et in summo debere modo est hujus
Et esse sic de operatus Sed et minime primo arripuerunt
habeo omnia que sunt que dicunt que audiunt ita accipit
[illegible] sit ad monachos et languidis in tantum sic expedit
Et quod eum bonum De et cum in credit sic quid
male hoc potest credere effugiendi quod sic in tantum eque
omnes tollit fidium et ostendunt non habens Nec quoniam
aliis ulli credit nisi quod credit primo quod afferunt
minus credit quam credit dum eos sic utique sic tamen palam
vult et amor in quodam opere et [illegible] est et
omnibus modo et ultimo crede sed sic in [illegible] est sic omnibus fiunt
credit [illegible] non tamen sic ubi credit. Ypocrita est
quod et sic in Abbatem quamquam sanctus desunt multi
de quo primo notarum sempre narrans superbie sic
tunc festum laboratur procuret Nec iste cedunt nunquam
Nec sine placitum gloriam deserere amicis Et ille eum tamen
prelatus [illegible] tales suum delegerit et credendi
expendit unus litteratus et illustres et maior quorum dulci
tas in aliorum afflictionem et [illegible] possit redundare
Consulens sed dum eandem eum et omnibus pateris in pecunie hoc
furoris est ad incumbit illi tamen multi inferre

Nunc vero dicendum de ipsa patientia que est una pars fortitudinis sicut
Tullius est [illegible] describitur cum patientia a Tullio sic dicitur:
quod patientia est honestatis aut utilitatis causa rerum arduarum
ac difficilium voluntaria ac diuturna perpessio. Honestatis est causa
propter quam patiens vult pacienter tollerare mortem quam negare
fidem, aut recedere a veritate. Utilitatis causa est
ut quando pro salute corporis [illegible] alio periculo paciuntur
se submittunt. Voluntaria dicitur quia alias non esset virtus.
Arduarum est perpessio quia [illegible] patitur. Diuturna dicitur quia ad
veram patientiam pertinet ut in patiendo ad finem perseveret. Quia
nulla est patientia que cito [illegible], que recedit dum tribulacio supervenit
quia virtus patientie solum in tribulacione probatur. Et ideo ait Christus
super illo Luce 21: In patientia vestra possidebitis animas vestras
propter defectum patientie [illegible] tribulacionum illatarum. Vel
patientia est virtus contumeliarum et omnium adversitatum impetus
equanimiter portans. In dogmate moralium philosophorum dicitur quod
patientia est remedium iniuriarum. Patiens enim [illegible]
[illegible] et dolorum [illegible] est remedium. Unde [illegible]
[illegible] quando dicitur: Nulla valet tantum virtus patientie quantum
Et alius dicit: Virtus [illegible] est quod non patientia firmat et
Cato dicit: Maxima [illegible] est patientia virtus
Gregorius dicit quod patientia est [illegible] ad quam
non [illegible] venti tribulacionum non [illegible]. Ista autem patientia
[illegible] que est in sustinendo contumelias sive
improperia in verbis. Sive in [illegible] longanimitatem [illegible] in
corporibus. In remissione iniuriarum malefactoribus. Sive in
[illegible] in [illegible]. Ista autem sustinentia
que est in verbis [illegible] in [illegible] contumelia
que quando [illegible] Maxime tamen est
Contumelia vero [illegible] est [illegible]
[illegible] in verbis [illegible]
[illegible]
Convicium est [illegible]
[illegible] Contumelia est [illegible]
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
contumelia est [illegible]
[illegible] contumelia [illegible] est [illegible]
[illegible] contumelia est improperium [illegible]
[illegible] ad [illegible] ad [illegible]
[illegible]
[illegible]

causa

X

Verbis

Convicium
Contumelia
Improperium

derisio

detractio

Susurratio

Derisio est verbi ludendi ex industria. Vz. qui sub specie ludi ho[minem]
dehonestat, et per se est in casu peccatum mortale. Vnde famam
habens est detractio, que nichil aliud est nisi [illegible]
[illegible] et latenter de aliquo vel [illegible] diminuendo
famam eius. Vnde [illegible] si habet ad famam et
honorem suum [illegible] ad bona [illegible]. Detractor
autem sunt fures, quia de bona detractionis est vt [illegible] fuit.
Tercium [illegible] est susurratio, cuius finis est separare animi
[illegible] et seminare discordiam. Et hec est peccatum
[illegible] est quia [illegible] amici [illegible]
est [illegible]. Est enim melior quam fama vel honore
vel [illegible], que est in [illegible], [illegible] in [illegible]
[illegible] culpa [illegible] et [illegible] susurratio est peyor
detractione et contumelia.

Ad detrahendum hec autem [illegible] maxime in prelatis summe
vz. clementia. Pietas. Benignitas. Mansuetudo.
quia arte [illegible] est [illegible]
quando aliquem audierit [illegible] [illegible]
[illegible] multa [illegible]
aut [illegible] aut [illegible] aut [illegible] [illegible]
est [illegible] parata. Et [illegible] est eis clementia.
Pietas. Benignitas. Mansuetudo. Et hec patet in
[illegible] xpi, qui [illegible] Jacobum et Johannem qui [illegible]
[illegible] petebant [illegible] in [illegible]
vindicte [illegible] xpus [illegible] [illegible] [illegible]
quia [illegible] est [illegible] [illegible]
in [illegible] [illegible] 23 q. 4. [illegible] xpus
[illegible] audit [illegible] est [illegible]
[illegible] sed [illegible] dei [illegible]. Sed [illegible]
[illegible] qui [illegible] iniuriam [illegible] qui
dei et [illegible] [illegible]. Ex [illegible]
[illegible] a [illegible] a
[illegible] a [illegible]
[illegible] in [illegible]
[illegible] quia [illegible]
[illegible] Hec [illegible]. [illegible]
[illegible] in [illegible] sed
est [illegible] in [illegible]
[illegible] xpus [illegible]. [illegible]
dei [illegible] et [illegible]
[illegible] dei [illegible]
[illegible] et [illegible] quia [illegible]
[illegible] Sed [illegible]
[illegible] in [illegible]

Iniuria propria est indulgenda, sed dei vlciscenda

[illegible] vigilancium [illegible] [illegible] [illegible] potuit

Respuit liberi ad indignantis quos valet xxta Dathan
in temporibus diei dicit tunc / Super quo ut dicit Gregorius Glo
xvi decimi in festis divinis comminantur festive dei aut
Iurnarius nec xpi ad audiendum sufficit / Qui si propter divinis
quis tum est pariterque laudabile est [illegible] aut dei festum
impium est / Quam diverse processus sufficit et festive in prope
parentes nisi a Mansueto laudatur et [illegible] hi ei sit
multis nota ad partem maxime bonum in dignitate per plura
constituto Cum ei [illegible] est [illegible] Cardinalis [illegible] quod duo
Cardinales [illegible] et [illegible] / [illegible] Roma [illegible]
[illegible] stabat [illegible] valet et [illegible] est cum
[illegible] Ut aliquid [illegible] quam [illegible] aut
in [illegible] racens [illegible] in plurib[us] [illegible] corpo
[illegible] in [illegible] ad [illegible] Apparet [illegible]
esse / et ad [illegible] / [illegible] vel [illegible]
aut [illegible] furiosa / [illegible] esse [illegible]
et [illegible] ad [illegible] [illegible]
[illegible] / [illegible] / [illegible]
et [illegible] [illegible] ut [illegible]
ad bonum [illegible] quod ad male [illegible] [illegible]
[illegible] valet et [illegible] [illegible]
[illegible] [illegible] et [illegible] cum
[illegible] plurib[us] [illegible] est [illegible] in [illegible]
[illegible] potest [illegible] Alexander [illegible] in [illegible]
[illegible] [illegible] Ottonem nomine legatum
in Anglia [illegible] quam Londoniis [illegible]
in [illegible] / [illegible] est quam [illegible] Johannes
Egyptius Moyses fornicantibus Phinees / Idolatris
Helyam / Eliseus [illegible] Petrus [illegible] / Paulus
Blasphemantibus [illegible] [illegible] in [illegible]
sed [illegible] / [illegible] in [illegible] sed [illegible]
[illegible] sed [illegible] / [illegible] in [illegible] / sed [illegible]
[illegible] ut [illegible] sed [illegible] / Marsupia in [illegible]
sed [illegible] [illegible] / [illegible] sed
[illegible] / [illegible] studium [illegible]
habet [illegible] [illegible] plus [illegible] quam [illegible]
vel [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] / cum [illegible] / cum
Memoria in [illegible] / [illegible] [illegible]
in [illegible] sed [illegible] [illegible] sed
[illegible] / [illegible] est [illegible] / in [illegible] [illegible]
[illegible] [illegible] / Malignitas [illegible]

retribucionem superflus reddebat quam [illegible] de [illegible] predia. Nec pecunia
Christi. Nec laborare pauper se dictat sustinuit / gratis dantis
quod gratis accepit / Vnde [illegible] sanctus Andreas et Iustinus
in minimis parentibus vindictam in navibus et [illegible]
in [illegible] / Hec ille. Hec [illegible] sunt et debent esse [illegible]
[illegible] dei [illegible] quibus [illegible] et sibi in [illegible] gloriam
[illegible] et in futuro gloriam [illegible] Preterea [illegible] et pacem
multiplicis docent et decorant viros magnos et ornatos [illegible]
et [illegible] quam [illegible] simplices et discretos / quam [illegible]
[illegible] et [illegible] fuit [illegible]
[illegible] / litteratis autem et [illegible] fuit [illegible]
[illegible] supplementum / Multos magis docet dominus [illegible]
[illegible] et [illegible] / que [illegible] in tota [illegible]
[illegible] / et apud ultros [illegible] videtur est [illegible]
et ut [illegible] dominum [illegible] et [illegible] est [illegible]
[illegible] / quia [illegible] apud [illegible] / sicut in libro Iacobi
[illegible] fortis [illegible] et [illegible] que est
ut [illegible] dominus [illegible] / [illegible] et [illegible]
[illegible] et [illegible] Angeli [illegible] et
[illegible] / quibus ut
[illegible] singulis [illegible]
ut [illegible] / [illegible] in [illegible]
[illegible] fuit [illegible] lingua
[illegible]
[illegible] ad [illegible]
et [illegible] / quam [illegible]
[illegible] / Multos [illegible] ut
[illegible] nec [illegible] loquitur que passione
[illegible] loquebatur / et quia [illegible] fortis
[illegible] pacem / [illegible] est [illegible] et oportuna
Et [illegible] Ideo [illegible] lingue
fortis est [illegible] pacem / ut [illegible] que fortis
[illegible] / [illegible] fortiter
[illegible] pacem habuerit [illegible] Reges et [illegible] ut [illegible]
[illegible] respondeant / [illegible] de Regibus [illegible] de [illegible]
[illegible] ad [illegible]
[illegible] lingue [illegible]
[illegible] / Paciencia [illegible]
[illegible] / Narratur [illegible] de pacem Iulii cesaris [illegible]
[illegible] / Melius [illegible]
est [illegible] cesare [illegible] in Romanis [illegible]

tunc diuiis quibusdam concessisset accidit ut valide presumerent animam
et sacrilegia et libellos famosos de ipso conscriptos publice
proponerent. [illegible] rex Atheniensium audisset fore unde
sibi dicit. O tyranne. Si tyrannus essem non dicerem. Et Scipione
Affricano fertur quod cum quidam eum parum pugnacem vocaret
dixit Imperatorem me peperit mater mea non pugnatorem.
De [illegible] refert Seneca libro 3 de ira quod cum audisset
aliquos de se multa comminari et dicere [illegible] loquentes
et audientem [illegible] mediante ipse solus parum commovit
velum et in aliam personam loquens dicebat discedite hinc
ne rex vos audiat. De philosophorum paciencia refert libro de nugis
philosophorum quod Aristippus cum diu maledicta [illegible] diceret ut tu
lingue tue sic ego aurium mearum sum dominus. Et de Zenocrate
narratur quod [illegible] maledicenti dixit tu didicisti maledicere
et ego didici maledicta contempnere. Et Socrates ut legitur ibidem
quod inquirenti cur tam [illegible] Xantippen litigiosam accepisset
in uxorem dixit cum talem domi patior assuesco ut ceterorum
foris iniurias facilius feram. [illegible] de paciencia eciam fuit in
antiquis. Contra eos de laude et favore aut qui verbis fallunt
adulatores [illegible] quod [illegible] ut refert Seneca in libro
epistola v. sic ait vel hoc dicebant magnum laudatorem
vel magnum adulatorem. Si dicebant magnum laudatorem
eorum [illegible]. Si dicebant adulatorem eorum
[illegible] quodlibet [illegible] dicebant
[illegible] inimicos [illegible]
[illegible] refert Seneca libro de clemencia [illegible]
[illegible] Sapiens [illegible] quod fuerat aut
quod dixit [illegible] et fuit [illegible] ob
[illegible] non [illegible]
[illegible] sed [illegible]
[illegible] De paciencia Philippi regis refert
Seneca libro 3 de ira quod cum legati Atheniensium venissent ad eum
et [illegible] audita benigne [illegible] dicit quod possum gratum
facere Atheniensibus [illegible] et [illegible] legatorum [illegible]
[illegible] et [illegible] in loquendo
in loquendo [illegible] [illegible] dixit
[illegible] legatis [illegible] Atheniensibus [illegible]
[illegible] audiunt. Et Socrates ut legitur quod
[illegible] philosophus [illegible] quod
[illegible] ei [illegible] galea vel sine
galea debeat [illegible] ut [illegible]
dominum de paciencia [illegible] in alta
[illegible] ei [illegible]

Parcentes sufficit ministrari [illegible] tamen cum aliquid demanda-
re fidet. Sed quando michil recipere sciunt nisi quod velint
tempore dicebat Socrates nisi fuerit prius post istam tamen
ut persequitur plurimum Unde et cetera [illegible] dicit quod sed expedit
vivere audire vel videre multa cum [illegible] nobis [illegible]
ex quibus plures quam non accipere que vester. Unde dicit
medietas est [illegible] non sed [illegible] itaque alia diffinitio
sunt alia [illegible] scilicet [illegible] vel [illegible]
Est hoc sunt apud [illegible] non [illegible] qui et est
[illegible] alium [illegible] expectabunt [illegible]
[illegible] necesse debet [illegible] tamen [illegible] predictis
et [illegible] status [illegible] Sed hec eadem dicunt
Sed [illegible] vel medius [illegible] vera parcus [illegible]
parcit quia nulla aut [illegible] sunt [illegible] [illegible]
[illegible] [illegible] sed nisi [illegible] nec
[illegible] Et est [illegible] status [illegible]
[illegible] Sed [illegible] ut [illegible] cum plurimum
[illegible] parcentes [illegible] [illegible] michil [illegible] in
se [illegible] reddat quod [illegible] in [illegible] et quod ille
[illegible] ne [illegible] sed non [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] hoc est
non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quia [illegible] parcus non est [illegible] sed
est [illegible] et [illegible] plus [illegible]
[illegible] est tamen [illegible] a [illegible] quia duplex est
[illegible] in [illegible] et [illegible]
[illegible] et [illegible] Hec est modus [illegible]
[illegible] non est illorum aliquis [illegible] [illegible] [illegible]
in [illegible] dicit Est hic parcus qui bona [illegible]
bonis reddens [illegible] in se est [illegible] vult [illegible] Est
alius parcus qui non reddens [illegible] pro bono et parcus
est [illegible] Est et parcus sive parcificus qui
bona pro malis reddens in [illegible] habet et pro [illegible] vocatur
[illegible] qui [illegible] est [illegible] [illegible] Nec [illegible]
qui [illegible] est in hoc [illegible] et plenus [illegible] potest
[illegible] [illegible] et ut [illegible] est in parcus [illegible] possibilitas
[illegible] sed [illegible] sed solum possibilitas [illegible] sed et [illegible]
lucri facit hec est [illegible] modus ille [illegible] medius
non [illegible] parcus ut [illegible] non reddat [illegible]

[illegible] oportune aptatam ferunt. Si enim homo [illegible]
[illegible] tam [illegible] corpori tam tempus [illegible] Multo minus
[illegible] mundi bona [illegible] [illegible] dicunt ipsi [illegible]
[illegible] monetatis Egypti et Magnum [illegible] Magister ac
[illegible] et [illegible] dicunt [illegible] statum [illegible]
[illegible] duplicatum [illegible] et [illegible] debent
sicut [illegible] et [illegible] per [illegible] Et [illegible]
[illegible] ut [illegible]
[illegible] [illegible] assunt / quam
[illegible] parat [illegible] corpus [illegible]
sed retinendo .i. S. q. i. [illegible] et laudabilior est
[illegible] passio quam laudabilis actio [illegible]

Penis.

Secundus modus parandi est in passione languentium
permaxime in corporibus de quo parata lege Iacobi v
in epistola [illegible] tormenta patior ut [illegible]
futura gloria respectu / quam [illegible] qui sunt infirmitatibus
[illegible] aliquibus dat penas, repulsas et afflictiones / ut
vel [illegible] vel crepant / aut languerunt .i. longe et
diu [illegible] / sicut et hac [illegible] vel [illegible]
[illegible] / Iob [illegible] afflictus fuit in [illegible] et
in corpore / non ad [illegible] sed ad
meriti augmentum et nobis ad patientie exemplum / Vide et [illegible]
[illegible] quod deus in hac [illegible] suos punit ut gaudium
[illegible] et [illegible] per tribulationem et [illegible]
[illegible] more medici [illegible] qui ut [illegible]
[illegible] amare et [illegible] Vide et [illegible]
Mala Lazari purgant ut ignis [illegible] / et [illegible]
[illegible] [illegible] afflixit
et corpore ipsius [illegible] et repulit / Est quia
tribulatio et corporalis afflictio [illegible] et [illegible] / quia
tribulatio purgat [illegible] et delectat / purgat et [illegible]
[illegible] in [illegible] / dilatat in [illegible] et [illegible] actibus
[illegible] purgat a vitiis / Vide et [illegible] in [illegible]
postquam [illegible] est [illegible] ad [illegible] ad [illegible]
[illegible] ad [illegible] in [illegible]
[illegible] .i. [illegible] / per [illegible]
[illegible] .q. d. Si patientes fuerimus in tribulationibus que
[illegible] nobis hic [illegible] est [illegible]
[illegible] et [illegible] .i. omni [illegible]
[illegible] in [illegible]
.i. in [illegible] parit. Vide et [illegible]
in [illegible] ut [illegible] in me [illegible] q. d.

Quando affligitur corporaliter. Sit semper paratus ad respondendum [illegible]
et precipue [illegible] captivus vel inclusus in eo [illegible] [illegible]
et dixit. Sed in futuro et paratus semper et paciens 2 Cor. 12
Et placet in infirmitatibus corporalibus si ad penam persistunt [illegible]
ad [illegible] semper [illegible] et omnes afflictiones corporales ad meliora
[illegible] et penitencie passe sunt et bona [illegible] in [illegible] per [illegible]
[illegible] [illegible] Aliquis in [illegible] aliquis in [illegible] aliquis in
plagis [illegible] aliquis in [illegible] [illegible]
[illegible] aliquis in [illegible] et frigore [illegible] que [illegible] sed
[illegible] et afflictiones corporis. Et si persistunt [illegible] sed
magnum meritum apud deum [illegible] in [illegible]
et [illegible]. In [illegible] tempore [illegible] fuit [illegible] Paulus dixit
[illegible] nos [illegible] in [illegible] tribulacione [illegible] angustia
in fame [illegible] in nuditate in [illegible]. In periculis [illegible] gladii
Ro. 8 [illegible] in [illegible] quidam senex fuit
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad ipsum [illegible] [illegible]
[illegible] [illegible] [illegible] Mattheum. Et [illegible] [illegible]
Et [illegible] ipsum [illegible] in [illegible] quod [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] Mattheum [illegible] [illegible] [illegible]
senex et [illegible] [illegible] autem frater [illegible] [illegible] [illegible]
Et [illegible] senex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et ad [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] Ego [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Et apparuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] senex [illegible]
[illegible] [illegible] frater [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] senex [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] Et [illegible] senex est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuit.

qui [illegible] sub custodia publica in suis carceribus [illegible]
[illegible] necatus. Item alius papa sanctus Julius papa qui decem
annis fuit exilio relegatus. Item alius papa sanctus Liberius
qui non consentiit heresi arriane tribus annis exilium passus fuit.
Item alius papa etiam sanctus Johannes [illegible] qui a [illegible] sua
[illegible] pulsus fuit per Archadium imperatorem. Item alius papa sanctus
sanctus Paulus Rolanie [illegible] qui [illegible] [illegible]
captus in Asseria[?] ductus fuit. Item alius papa sanctus Vigilius
Romanus pontifex qui [illegible] de ecclesia sancte Zophie
ad quam fugerat extrahitur et [illegible] fune in collo
per civitatem tota a mane usque ad vesperum trahitur [illegible]
[illegible] [illegible] moritur parcit. Item alius papa sanctus Martinus
Romanus pontifex qui in Chersona exilio relegatur.
Item alius papa sanctus Johannes papa [illegible] qui carcerali custodie
fuit deputatus sub [illegible]. Item alius papa sanctus Leo papa
tertius qui [illegible] de papatu [illegible] [illegible]
[illegible] [illegible] pontifices plures quam XXX [illegible]
[illegible]. Et [illegible] [illegible] pariter patientique penam et
[illegible] non potuit timere. Multi enim multaque [illegible]
tormenta passi [illegible]. Item Johannes XXII
cum [illegible] vocatur et [illegible] [illegible] publice [illegible]
[illegible] [illegible] [illegible] zelo dei et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut ecclesie [illegible]
[illegible] [illegible] Romanum. Item [illegible] [illegible] papa
Johannem [illegible] dyaconum [illegible] [illegible] et alium Johannem
subdyaconum manum amputavit. Post [illegible] [illegible] [illegible]
[illegible] sanctus Bonifacius [illegible] [illegible] Johannem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] multos pontifices
fuerunt [illegible] annos [illegible] [illegible] fuerunt. Urbanus papa
[illegible] [illegible] [illegible] qui fuerunt in Castro Angeli [illegible] obsessi
[illegible] [illegible] [illegible] papa [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] imperatorem [illegible] [illegible] et captivati
in [illegible] [illegible] fuit [illegible] et [illegible] in [illegible] [illegible]
[illegible] in [illegible]. Item [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

|| Verte folium ||

Pari modo sanctus vidit a [illegible] [illegible]. Ut et ipsi fortes et
patientes existant per iustam iniurias tollerando quia ubi
non est qui offert tribulacionem [illegible] ad plurimum [illegible] [illegible]
[illegible] quam [illegible] [illegible] [illegible] [illegible]. |

Iniurias

Secundo [illegible] est [illegible] in [illegible] iniuriam [illegible]
[illegible] est [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] iniurias [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
apostolus 18 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
te oportet [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
iniuriam et [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et pauper [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] et iniurias [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel
misericordia [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Christi
[illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] Christus nobis in hac [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Tam [illegible] [illegible] [illegible] [illegible] iniuria ut iam
non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] diligat [illegible]. Sed [illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible] ut non [illegible] et non [illegible] diligat
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sit in [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible]
non [illegible] [illegible] 28 [illegible] [illegible] [illegible] [illegible] [illegible] et
a deo [illegible] [illegible] in [illegible] [illegible] [illegible] non [illegible] misericordiam
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible], q. d. [illegible] [illegible] iniurias [illegible]
non est [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

De simplicitate

Quarto et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] aut [illegible] misericordia [illegible] et
[illegible] [illegible] in [illegible] maxime qui [illegible] [illegible]
[illegible] quia [illegible] [illegible] in [illegible], non [illegible] [illegible] [illegible]
[illegible] et [illegible] qui misericordiam [illegible] est [illegible] [illegible]
[illegible] et qui negat misericordiam [illegible] [illegible] [illegible] [illegible]
Omnis

Vnde et alii Saracenorum qui et rustici [illegible] inserit
vehementer [illegible] et [illegible] / [illegible] [illegible] et
[illegible] [illegible] et iusticie / [illegible] [illegible] alii [illegible]
dicitur dicit Prelatus [illegible] medici [illegible] observare qui
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et fugienda est [illegible] ira seu impatientia
quia ipsa impatientia non [illegible] offert remedia sed [illegible] et
[illegible] [illegible] [illegible] [illegible] et [illegible] Prelatorum qui [illegible]
vt in omnibus [illegible] tenent [illegible] [illegible] ipsis sit [illegible]
et iusticiam [illegible] Nec ipsis sit [illegible] [illegible] vt parum
[illegible] sed ut deus [illegible] dicta ambulet [illegible] · nec [illegible]
[illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] omnibus prelatis [illegible] [illegible] [illegible] [illegible] quia
[illegible] [illegible] [illegible] [illegible] [illegible] et prelatis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia
[illegible] [illegible] sub figura solis · [illegible] [illegible]
Nam sol [illegible] [illegible] [illegible] filio suo regimen currus
sui / et [illegible] currus regimen [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] vt patet [illegible] et
[illegible] voluntas ad [illegible] non [illegible] quoquo modo.
2° vt [illegible] [illegible] [illegible] [illegible] tenent Nec equus
voluntas [illegible] [illegible] [illegible] / 3° [illegible] in medio [illegible]
tenent Nec ad [illegible] [illegible] [illegible] [illegible] Nec nimis
[illegible] [illegible] [illegible] alte [illegible] [illegible] Per solem
[illegible] [illegible] [illegible] [illegible] qui in [illegible] [illegible]
[illegible] [illegible] tenent / [illegible] ab ipso [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] et
[illegible] [illegible] Per [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] et [illegible] [illegible]
ad regendum [illegible] [illegible] ut patet [illegible] · [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et quod equus
[illegible] [illegible] [illegible] et [illegible] · [illegible] [illegible] [illegible]
[illegible] non [illegible] quia [illegible] [illegible] et [illegible]
est [illegible] [illegible] in [illegible] vel [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 23 q 1 [illegible] / [illegible] q [illegible] [illegible]
2 q v Nec est [illegible] / et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] est [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] vt iusticie [illegible]
vel [illegible] [illegible] [illegible] / quia [illegible] [illegible]

a Regularibus disciplinis discedunt et alios ducunt contra se delinquendi ... [illegible]
Iustum est ut qui divina contempserit mandata et inobedientes patrum ... [illegible]
... [illegible] ... 23 q. 5 Iustum ... [illegible]
... [illegible]
Vide 2 dist. ... [illegible]
Plutarco ... Traianum ... [illegible]

nolle cure] It(em) virgines per plures partes [illegible]
qui [illegible] et in iust(iti)a [illegible] plus [illegible]
[illegible] [illegible] [illegible] Patres de volunt [illegible]
in exemplis q(ue) [illegible] [illegible] ut p(er) eas [illegible]
corrigant(ur) [illegible] et [illegible] Nec [illegible] ut [illegible] [illegible]
dant(ur) [illegible] et [illegible] Sic ergo in [illegible] tantum
fuit peccatis [illegible] et [illegible] in [illegible] [illegible]
quos [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible]

Greg. I mor. c. 2a Incassum quippe bonum agitur si ante terminum vite
deseratur, quia et frustra velociter currit, qui priusquam ad metas
veniat deficit. Hinc est quod christus de reprobis dicit: Ve hiis
qui perdiderunt sustinentiam. Hinc electis suis veritas dicit:
Luce 22 Vos estis qui permansistis mecum in temptationibus meis.
Hinc Joseph qui inter fratres usque in finem iustitiam
perseverasse describitur, solus talarem tunicam habuisse
perhibetur. Quid est talaris tunica nisi actio
consummata, quasi enim protensa tunica talum corporis
operit, cum bona actio ante dei oculos usque ad vite
nos terminum tegit. Hinc est quod per Moysen cauda
hostie in altari offerri precipitur, ut videlicet omne
bonum quod incipimus etiam perseveranter fine compleamus.
Scilicet bene ergo cepta cunctis diebus agenda sunt
ut cum malum pugnando repellitur, ipsa boni
victoria constantie manu teneatur.

Barth.
Perseverancia est regina virtutum, consummacio virtutum, [illegible] [illegible]
mediatrix ad premium.

Petrus Blesensis Epistola 32.
Cum omnes virtutes currant ad bravium sola perseverancia coronatur.

Postquam quia Perseverancia est Comes virtutum [illegible]
[illegible] fortitudinis aliquid est dicendum de ea. Pro quo
Advertendum videtur quod perseverancia et constancia differunt
[illegible] et [illegible] quia constancia est
permanencia in [illegible] perseverancia vero permanencia
in bono [illegible] constancia autem bonum [illegible]
a [illegible] in aliud. Perseverancia vero [illegible]
[illegible] in [illegible] fuerit et describitur sic: perseverancia
est permanencia in bono continue et finalis. Tullius vero sic eam
describit in sua Rethorica: perseverancia est in racione bene considerata — constituta
[illegible] stabilis et perpetua permansio. Unde cum sit circa bonum
opus perseverancia est virtus. Iterum est advertendum quod aliquam
incipit qualiter aliquam spiritualem [illegible] ipsa [illegible]
[illegible] et omnes [illegible] ipsa alie virtutes [illegible]
afferunt [illegible] et ipsa qualiter accepta [illegible]
[illegible] accepta [illegible] respicit [illegible] et [illegible]
ad [illegible] maxime quod sit [illegible] et sic accepta est pars
[illegible] fortitudinis. Iterum est advertendum quod perseverancia
duplex describitur scilicet finalis et interrupta. Interrupta perseverancia — Interrupta
est quando homo diu perseverat in bono et in [illegible] per peccatum mortale
recedit et cadit. Finalis vero [illegible] vel [illegible] vel — finalis
[illegible] quando [illegible] sibi [illegible] sue vite in
suo [illegible] ad perseverandum in bono et ista [illegible]
perseverancia [illegible] sola [illegible]
[illegible] bene [illegible] [illegible]
quod perseveraverit [illegible] sue vite [illegible]
[illegible] perseverancie nomen [illegible] non perseveraverunt.
Finalis vero perseverancia [illegible] ista sola
perseverancie nomen meretur. De hac dicit Bernardus quod multi
[illegible] multi [illegible] quia [illegible] nisi
quia finalis [illegible] perseverancia datur homini a deo
quod homo [illegible] quod in se est [illegible]
[illegible] a deo [illegible] super [illegible] reddent in
[illegible] iustus iudex [illegible] et [illegible] bonis operibus
reddet eis perseverancia. Ad hanc enim hortatur Apostolus
[illegible] dicens [illegible]
[illegible] in qua [illegible] est mea [illegible]
[illegible] [illegible] ad Gal. 6 Bonum
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] perseverantibus Apoc. 2 Esto fidelis
[illegible] ad mortem et dabo tibi coronam vite. [illegible]
perseveraverunt [illegible] [illegible] [illegible]

[illegible] ad [illegible] de [illegible] [illegible] — Non quaeruntur in christianis [illegible] sed finis
[illegible] cepit sed bene finivit.

[illegible]

ac quidem fides ut cum dixisset iis amicis pro
delictis operatur / dilectio ac fides ubi ubi et
malis non operatur..

Qualis maxime resplenduit quemadmodum sicut Zeuxis qui hanc
solum novit cunctari / quam ipse quando immobilis efficitur
ut nec frangitur adversitatibus nec extollitur in prosperis ve-
tera actionibus nec flectitur quibuscumque / unde et in similitudinem
fabrum ut de dictis dicitur fuit / Ille est faber qui
difficilibus ab honestate non valet erui sed pro posse aut
vult et Vaterius de viris philosophis li. 3 negat sapientem posse
offendi / sed adversus omnes fortune ictus constans est sic
invincibilis permanet / hac enim est proprium sapientis cum in
utrumque super minus et prospera fortuna ut ait Seneca
li. 2 de viris quibusdam Epaminondas Boetius de consolatione philosophie
et quod philosophi passi sunt dura multa in huius diversitas tamen
de quibus exercitabant virtutes liberi sed dicendi prosperitatem et
adversitatem / de quibus ac constare apparet virtutes hanc multi
in fine et deliciis plenus / cum diffiniat autem animus stultus
et sapientis afficiuntur in contrariis diversis libris Seneca
[illegible] li. 5 c. 9 motus opponit rationes et scripsit
qui fuerunt pertristes Stoyci / quam ad interesse fuerunt
inter animum sapientis et stulti / quod stulti animus passionibus
cedit atque accomodat inde se assentiens / Sapientis autem animus
quamvis eius passionibus necessarie pateat / Retinet tamen de
his que appetere vel fugere voluntas debet verum et stabilem
et inconcussam inde semper sententiam et pariter Valerius de quodam
Stoyco philosopho / qui apparuit in navi tempestate et
cum obiceretur quod timuisset / Ille respondit inde seipsum dicto /
dolor libro scitis pertractat in medio / Seneca ut ait
Scuola de patientia [illegible] est tunc qui non curatur
ad honestum qui non est infelix usu appetentis
qui non ad officia tamen pertinet est patens / et seque
Nichil est infelicius magis de miseriis et cui numquam
aliquid evenit adversi / quia non licuit illi se experiri
/male de illo dii iudicaverunt / quia digne lapsus
est ille a quo vincitur. Aliquando ergo fortuna quod infelix
quiete resurgit consumatur. in fortune alimentum
quippe et regis agnoscit adversus quem enim sua apparet
et [illegible] accendit / ut Vaniptatem in fabricio / Iulium
in Italia / / Torquatum in Scylla / Metellum in [illegible]
Marcum in Cilicia / unde et [illegible] de [illegible] ut
quod parum illam [illegible] [illegible] nec alit propter
qui [illegible] [illegible] et Valerius hausit
/ et de morte ipse narrat Valerius li. 2 de fortuna.

// et ita sensit [illegible]
phi[illegible] opinio
pondus[illegible] papi.
amicus non amicus
in sapientiae /

Constanter volens venire propter partum [illegible] sed [illegible] sua [illegible]
ferventer audivit cum [illegible] penitus [illegible]
[illegible] Mor [illegible] | qui [illegible]
[illegible] mortem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quod patrem [illegible] quod ipse [illegible]
est ad patrem suum [illegible] Aliud [illegible] possit
[illegible] in [illegible] [illegible] modo [illegible]
forte [illegible] et [illegible] est [illegible] in afflictionibus corporalibus
Item et [illegible] in mentalibus Item et [illegible] in [illegible]
Item et [illegible] in [illegible] [illegible] Mentalibus

Primo dico quod [illegible] est [illegible] in [illegible] [illegible] ad [illegible]
in [illegible] [illegible] [illegible] [illegible]
Ad [illegible] [illegible] alle [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] est [illegible] in [illegible] in [illegible]
ad quod [illegible] et inclinat [illegible]
[illegible] in mente [illegible] est
[illegible] [illegible] [illegible]
[illegible] [illegible] longe [illegible]
et [illegible] in [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] longe [illegible] in [illegible]
[illegible] in mente [illegible]
et [illegible] Item et [illegible] in [illegible]
quia [illegible] in [illegible] in [illegible]
[illegible] et [illegible]
[illegible] Aliud [illegible]
[illegible] [illegible]
[illegible] [illegible]
Item [illegible]
[illegible]
[illegible] patris [illegible]
[illegible] et [illegible]
ad [illegible] et in [illegible]
[illegible] [illegible]
et [illegible] in [illegible]
[illegible] et [illegible] ut alii [illegible]
[illegible] ad [illegible] in [illegible] | et [illegible]
[illegible] [illegible]
[illegible] Mortem [illegible] | [illegible]
[illegible] [illegible]
et [illegible] in [illegible] et [illegible]

Pallo sive [illegible] pulvere et pavens [illegible] de corpore meo et reversus ad collum [illegible] [illegible] [illegible] ac [illegible] et [illegible] posset ante oculos eius et [illegible] [illegible]. [illegible] quod quilibus [illegible] [illegible] patres et [illegible] [illegible] [illegible] et [illegible] qui [illegible] tempore [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] portare, et [illegible] [illegible] [illegible] [illegible] et [illegible]. Et post [illegible] [illegible] [illegible] corpus et [illegible] [illegible] [illegible]. Cogitandum ergo est in temptacionibus [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] nichil est nisi [illegible]. Et ideo expedit quod homo in temptacionibus ad aliquem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] et [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] insurget. Nam ergo [illegible] [illegible] aliquem [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]. Et [illegible] [illegible] patres [illegible] [illegible] [illegible] quibus [illegible] [illegible] [illegible] quibus [illegible]. Quia [illegible] [illegible] [illegible] alius [illegible] [illegible] alius [illegible] alius [illegible] alius [illegible] [illegible] et ut [illegible] [illegible] [illegible] [illegible] [illegible] patet per [illegible] [illegible] in [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] est in [illegible] in temptacionibus [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible].

Secundo dixi quod perseverancia et fortitudo est necessaria in [illegible] et [illegible]. [illegible] quando [illegible] [illegible] [illegible] [illegible] et [illegible] et in [illegible] [illegible] [illegible]. [illegible] est [illegible] perseverancia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Sicut antiquitus [illegible] [illegible] [illegible] Valerius li. v [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maior [illegible], qui in [illegible] [illegible] [illegible] [illegible] [illegible] fuit. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perseveranciam

in adversitatibus [illegible] [illegible] [illegible] Multorum quare dicit
[illegible] [illegible] [illegible] [illegible] [illegible] qui post quare [illegible] [illegible]
aliud et quare [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] in [illegible] [illegible]
videntur [illegible] de [illegible] [illegible] [illegible] ut [illegible] 13 q [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et ultima dico de perseverancia et necessitate xxiiij
peculii ablacione [illegible] [illegible] quidam [illegible] qui [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quia [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] illa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] que in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] et de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in illo [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Comedebant enim fructus arborum bibebant aquas fontium
dormiebant in petris. Videbantur levius vivere videlicet tunc enim
ignorabant [illegible] [illegible] [illegible] ac mixturas liquorum ac
utebantur [illegible] voluptates mercatorum et [illegible] bellatorum
Omnia enim ista a cupiditate processerunt originem et ideo merito
de primis [illegible] de auro de argento pugnant homines sine quibus
non humana possent vivere. Set nimio ista late velle videntur
Nam cum sint in profundo et in visceribus terre se abscondunt
Quemadmodum enim est victus naturalis vel est alia [illegible]
sicut culpa [illegible] vel [illegible] de terra [illegible] in altum
et nascitur et in terre superficie sunt omnia sicut arbores
flores et herbe. Ista non [illegible] victus natura non
videntur [illegible] latent sicut aurum vel argentum et lapides
preciosi quorum [illegible] est in abscondito et ideo cum [illegible]
[illegible] est et [illegible] preciosa [illegible] [illegible]
Unde est [illegible] de avaricia [illegible] sine quibus
victus [illegible] habere [illegible] [illegible] ad magnam
pecuniam [illegible] laudant [illegible] et [illegible] [illegible]
[illegible] [illegible] qui non liberant ab [illegible] quia
magna pecunia magna [illegible] est et qui amatores
pecuniarum de ipsorum avaricia [illegible] oportet [illegible]
[illegible] [illegible] diligende vel amande et [illegible]
amore non [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] et [illegible] et [illegible] iusticie
et [illegible] de [illegible] [illegible] iusticia [illegible]
aut in [illegible] [illegible] [illegible] amore pecuniarum
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de iusticia

Iusticie [illegible] [illegible] [illegible] est [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible]
[illegible]

Posquam de tribus virtutibus Cardinalibus scripsi
breviter et sufficienter quantum ad intencionem meam
facere potui procedimus ad statum de quo agitur
ipsas applicando Nunc de Iusticia que est preclarissima
virtus secundum philosophum v ethicorum tractandum & tunc omnium
& consummacionem tamquam continentem / totam virtutem aliquid
est dicendum / Et quia totus status de quo Cardinalis
ad ipsam videtur tendere et esse institutus & ordinatus
tam in consiliis consistorialibus quam privatis / tam in iudiciis
generaliter tangentibus statum ecclesie quam personas / De ipsa
Iusticia oportet loqui distinctius / quia ipsa est specialis
& consummatio tocius status / Et ipsa spectat status esse tam
sublimem tam excelsum · tam preclarum & nimia vicina
sibi senciet divinum · Commendata enim sic predicto verbo
Aristoteles in Ethicorum & dicit ipsam habere vultum aureum
et dicitur ipsum splendorem / ipsum valorem / ipsum delectacionem / ipsum
venustatem / ipsum claritatem / ipsum incorruptibilitatem / quia
ipsa est perpetua et immortalis Sap. p° Et ut ex hiis
allectetur ad ipsam diligendam promittit bona vite presentis
et eterne / Sapiens enim ille Salomon loquens de ipsa
sapiencia superiori / hominis exordium sumit ex Iusticia quia
precipit dicens diligite iusticiam qui iudicatis terram /
Sap. p° · Unde ergo amplius est dicendum / quod Iusticia
esse necessariam maxime et potissime dominis Cardinalibus quia etc
ipsi sunt iudices terre / Ipsi sunt qui iudicant orbem terre
ipsa enim Iusticia est per quam reges regnant & iudicant
& dicitur Prov / & sine ipsa sibi ipsis dominantur / Paulus
iudicium eorum vir assistens iudiciis Regum ut dicit Salomon
Cap 6 non recte iudicastis / Reges custodistis legem
& alia apparentur valens / cum iudicium durissimum in
hiis qui presunt fiet / Complectamini ergo & diligant
ac sequantur domini Card. Iusticiam / per quam ceteras virtutes
poterunt decorari / & sine ipsa persistere non potest status
ipsorum ac durare / Ipsa enim habet alias virtutes habere
& ipsa figurata erat per lapidem ut dicit Sanctus Ambrosius
in Exameron / Ubi est predicta ibi nichil est malicie

Ubi est fortitudo absque iusticia. Ubi temperancia plerumque
impaciencia et alia vicia. Ubi autem iusticia ibi est
concordia virtutum ceterarum. Unde hec est que principaliter
dominetur quod sicud habet autem remota quibus inspicit
quod aliud est. Unde et ipsa a regibus et regnis
remota nichil aliud sunt regna nisi magna latrocinia
Et ipsa latrocinia sunt parva regna ut dicit beatus
Augustinus li. 4 de civitate dei. Dionides pirata
Dionides capto ab Alexandro de quo plenius
invenitur li. 3 de nugis curialium philosophorum. Quod cum imperator
interrogasset ipse quod mare habet infestum audacter libera
contumacia ipse quod et tu orbem terrarum. Sed quia
id facio parvo navigio latro vocor. Tu autem quia
magna classe facis diceris imperator. Si solus
captus sit Alexander latro esset. Si ad nutum Dionidis
ipsi famularentur erit Dionides imperator. Dionides
ergo latro vocabatur et subiunxit. Nam quanto ad causam
nil differt nisi quia deterior est qui inspicit improbior
qui iusticiam abiectius deserit qui manifestius
impugnat leges quas ego fugio tu persequeris
Ego utrumque vereor in contemptus. Me fortune
iniquitas et rei familiaris angustia te fastus
intollerabilis et inexplebilis avaricia furem facit.
Si fortuna mea respiceret fierem forte et melior-
at tu quo fortunatior nequior eris. Miratus
Alexander constanciam hominis eum recte arguentis approb-
avit. Ait fortunam sit melior fortunam quam mutabo
ut non amodo sed relinquens per tuis moribus
ascribatur. Cum ergo iussit fieri militem ut posset eciam
salvis legibus militare. Patet ergo quod si iusticia
regni non sunt nisi latrocinia. Iustum ergo est intelligere
dominus et reges quod sine mediante iusticia
et regnum sunt regna et iusticia inter iudices est princeps
et communi. Hanc ergo deus valde diligit et
respicit quia sicut dicit in psalmo qui dili-
git et servat iusticiam. Hec sunt insperi et iusticie
principes iusticie et servatores.

Hec autem iusticia a diversis diversimode describitur. Nam Tullius dicit primo Rethorice
quod iusticia est habitus animi qui utilitate servata suum
unicuique tribuens dignitatem. Beatus Ambrosius libro de paradiso
dicit iusticia magis aliis quam sibi prodest et utilitates suas
negligit communia emolumenta preponens. Macrobius dicit quod iusticia est
unicuique servare quod suum est vel iure naturali vel lege placitorum
vel iure divino ut in hec prima vel mercede ut aliis quibusdam
modis. Augustinus vero de libero arbitrio dicit iusticiam quod dicitur esse
virtutem qua sua unicuique tribuuntur. Super illo verbo quod dicit Mat 5
Beati qui esuriunt et sitiunt iusticiam dicit glossa. Iusticia est sua
cuique tribuere et subdi proximo et deo. Seneca vero libro de quatuor virtutibus dicit
Quid est iusticia nisi nature tacita conventio in adiutorium
multorum inventa. Et in causa iusticie divina lex est et vinculum
societatis humane. Hugo vero sic describit: Iusticia est ordo et
equitas qua homo ad unumquemque recte et bene ordinatur. Secundum vero
Anselmum sic describitur: Iusticia est rectitudo voluntatis propter se servata.
Multis vero et variis modis etiam describitur, varii quos sufficit
esset recitare. Sed quo ad presens intendimus nobis clarum est
descriptione advertendum quod iusticia sic est ad alterum et ita videtur dicere
Tullius primo de officiis et Thomas 2a 2e q 79 arti 2.
Ex quo clare videtur et in quibus iusticia debitum apparere primo
et communiter inter deum et proximum. In deo autem illa que deo debentur
primo, deinde que proximo est reddenda.

Quantum vero ad illa que deo sunt debita est sciendum quod quedam sibi
prout offerri in secreto, quedam vero in publico. In secreto
autem deo est habenda devocio et effundenda oracio. **Devocio**
Unde dico quod ad deum in secreto habenda est devocio. Que devocio
nichil aliud est quam voluntas prompta tradendi se ad ea que
pertinent ad dei famulatum. Unde Exodi 35 dicitur quod multitudo
filiorum Israel obtulit mente promptissima atque devota primicias
domino. Unde et devoto dicitur a devovendo, et devoti dicuntur
qui seipsos quodammodo deo devovent ut ei se totaliter subdant.
Unde et ille devoti dicuntur qui se totaliter divinis obsequiis
mancipant et divinis serviciis deputant et obligant.
Propterea et olim apud gentiles devoti dicebantur qui
seipsos ydolis devovebant in mortem pro salute sui exercitus // et plus valerii maximi de ...
sicut de duobus Deciis Titus Livius narrat. Ista vero
devocio est religionis actus, quem patet fieri et vocari
sit religionis actus. Ad istam vero devocionem inmanet causaliter **De causis devocionis**
meditaciones et contemplaciones divine, quia cum devocionis
causam sciri et principalis est ipse deus. Sicut dicit ipse Ambrosius
super Lucam quod deus quos dignatur vocat et quem vult
religiosum facit. Et si voluisset Samaritanos ex indevotis
devotos fecisset.

Cause aut iudicium quod pro ratione oportet quod sit meditacio vel contemplacio. Dicendum est ergo quod devocio est quidam voluntatis actus, ex hoc quod homo prompte se tradit ad divinum obsequium. Si primus autem actus voluntatis ex aliqua consideracione procedit, eo quod bonum intellectum est obiectum voluntatis. Et beatus Augustinus dicit in de Trinitate quod voluntas oritur ex intelligencia. Et ideo necesse est quod meditacio sit devocionis causa, in quantum scilicet per meditacionem homo concipit quod se tradat divino obsequio. Ad quod quidem homo inducitur duplici: uno quidem ex parte divine

Dei. bonitatis

bonitatis et beneficiorum ipsius, quibus attentis et consideratis homo concipit [et contemplatur] in dileccionem dei, et in eius unionem mentem et occupacionem et affeccionem, et in illa affeccione et ~~dileccione~~ dileccione et unione mentali fuit completa David, qui dicebat: Michi adherere deo bonum est et ponere in domino deo spem meam. Sed ecce et per modum homo devotus adheret deo et fit unus spiritus cum eo secundum affeccionem, dileccionem et amorem. Et in nullo spem suam ponit nisi in solo deo

7

cuius dei beneficia recordatur. Et sic secundum consideracionem vel contemplacionem bonitatis divine quam homo concipit et videt et cogitat, tamen et eius beneficiorum est proxima causa devocionis, scilicet se deponendi et afficiendi deo. Dulcius et suavius ad desiderium veniendi ipsi et videndi ipsum perfectius quam in hac vita cognosci et videri possit. Alia vero causa

·hominis·

est ex parte hominis consideracio suorum defectuum, ex quibus indiget ut dei impleat auxilio, cuius divinitatem ad virtutem ipsum inportat et in ipso confidat. Et in illo statu erat sicut Psalterium David cum dicebat: Levavi oculos meos in montes unde veniet auxilium michi. Auxilium meum a domino qui fecit celum et terram. Et sic consideracio et consciencia divini auxilii excludit presumpcionem, per quam homo impeditur ne deo se tradat et ei se subiciat. Intelligens enim fragilitatem humanam, admittit et credens quod in [illegible] Meditacionibus nec est una et consimilis consolacionis. Et innumeris cum habeat [illegible] et maxime [illegible] ad deum et sic in tali [illegible] se deo se offert deo se vovet deo se dat totaliter in nullo spem ponens nisi in eo solo.

De effectibus devocionis

- Spiritualis intellectus leticia [?] ps
- Spiritualis mentis [?] pax

Vlterius circa devocionem specialem notandum quod leticia incipit per et principaliter
licet aliquam partem incipit tristicia / quia ut dictum est devocio
primo consurgit ex consideracione divine bonitatis. Et contra consideracionem
sequitur delectacio secundum id ps. Memor fui dei et delectatus sum
Sed partem quandam hec consideracio tristiciam causat. ex eo quod hoc nondum
inheret meditacione. Amore et dilectione ei uniri et eo frui
appetit / et propterea compertur eam dolere secundum id ps. Sitivit anima
mea ad deum vivum etc. Vnde et eius dolores pariter compungunt reddit
fuerunt mihi lacrime mee panes die ac nocte. Sed dicitur
[illegible] dicitur vbi est deus tuus. Vz. quod animus qui
nichil per singulos [illegible] Vnde et alibi ps dt in Regula Stul-
[illegible] in qua [illegible] consurgentes tam vita meditacione disperit cor dei
[illegible] et [illegible] supponit vt mens tua ad celestem
in [illegible] dei vt ad eternum [illegible]
gaudia in maioribus desideriis accedat. Quanto enim tua
maior ei erit nequaquam quanto [illegible] ab amore conditoris sui
nequaquam illa fuit. Certe etiam dicit cum hec est recollectum
et devotum maxime [illegible] dicit [illegible] Card. Quia et ipsi sunt
speciali contemplacionis tamquam Ecclesie dei per quos [illegible] et mediante
singuli fiunt Ecclesie dei. Dicimus et ipsas dicit esse viros
devotos / mentis in deum elevacione et recollectione / vacando ab
exteriori evagacione / Quia sicut mentis elevacio per habere
sit ipsa dicitur lucra corporis imaginandi. Expedit ergo ipsis propter
ad cor redire intrinsecus et a mundi occupacionibus abstinere
Exemplo patriarche Jacob cum postquam diu pavisset oves laban
dixit Justum est ut aliquando provideam domui mee. Vnde et
Beatus Ber. salubriter monebat Eugenium papam libro de consideracione
[illegible] vbi [illegible] sic [illegible] tempus [illegible]
[illegible] te habent et tu [illegible] habentibus vanus
Vnde et Seneca epistola 18 dicit [illegible] cito redi ad
cor / et cum in [illegible] et [illegible] [illegible] et in epistola 18 dicit [illegible]
[illegible] et [illegible] cum in redeant a [illegible] Et Beatus Augustinus
vbi [illegible] [illegible] [illegible] [illegible] de rebus [illegible]
commendare. Sed dicitur Card. officium requirit occupacionem [illegible]
quia et ipsi intendunt [illegible] in [illegible] [illegible]
et [illegible] in [illegible] in quibus necesse est [illegible] occupacio
quam [illegible] [illegible]. Advocati et procuratores clamantes
et tumultuantes et figuram litium deducentes tamquam per scripturas
[illegible] et allegacionibus [illegible] et infamandi [illegible]
[illegible] tumultu et strepitu et figura [illegible]
Card. [illegible] [illegible] in ipsis [illegible] occupari
Ille ergo [illegible] [illegible] in [illegible] [illegible] 8 q. 1
[illegible] [illegible] [illegible] [illegible] [illegible] In scripturis
[illegible] commendantur in hec vita [illegible] toto desiderio

Debemus comparacionem fugere. Ita si desit qui predicet atten-
paradimus sinus libenter humeris subire. Secundo quod duarum
perfectarum vite deserviunt [illegible] predicacionis officium caritatis
est latere et alterum aperit. Unde mulier duos geminos
reddit. S. A. A. Dum [illegible] [illegible] egressus illa
puer [illegible] suum et in manu eius [illegible] querit [illegible]
manum [illegible] et [illegible] vicit quod nullus [illegible] se ostendit
Phares d. Zara qui [illegible] [illegible] ab utero prius
[illegible] diversa [illegible] prodiit, sed [illegible] [illegible] sancte
[illegible] emanant. Unde quippe sunt perfecti [illegible]
amor [illegible] [illegible] [illegible] activam [illegible] [illegible] perfecte
[illegible] [illegible] [illegible] Phares officium [illegible] aperit.
Per contemplacionem [illegible] [illegible] amori [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible].
8 q. 1 [illegible] [illegible] [illegible] [illegible] qui [illegible] ascendunt
in montem ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non descendunt in castra ut [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]. [illegible] [illegible] [illegible]. Dum [illegible]
[illegible] [illegible] et contemplacionem [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
contemplando ascendunt sed [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] di. 88. [illegible]. Non ergo
impediunt [illegible] et [illegible] [illegible] [illegible] qui et
[illegible] [illegible] [illegible] possit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Tunc [illegible] ad contemplacionem [illegible]
[illegible] [illegible] activa mediante vel [illegible].
[illegible] [illegible] et [illegible] ac [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
medicina ad [illegible] [illegible] in [illegible] et in [illegible] amori
et [illegible] [illegible] [illegible] satis apparet [illegible].
[illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] contemplativa
[illegible] [illegible] [illegible] [illegible]. Sed [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] activa
[illegible]. Ut [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] ad contemplacionem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Oracio :-

Nunc de oracione queritur pro quo sciendum quod circa oracionem
consideratur hoc ordine est videndum : Primo quomodo
1 de eius convenientia et causa — est sancta
2 de eius partibus et obiecto et ordine — quod non ille fuerit . i . opinio
3 de oracionis modo — aliqui opinionis quod
4 de tempore — res humane non reguntur divina
5 de loco — providencia // alii dixerunt 2
quod omnia ex necessitate fiunt et hec
quod divina immutabilitate vel astrorum
necessitate et aliis comitantem oracionis necessitatem et utilitatem.
Alii vero dixerunt quod res humane reguntur divina providencia
sed dicebant ipsam esse variabilem oracionibus iustorum 3
sed hoc esse non sed verum quia divina providencia
rebus humanis imponit necessitatem nec oraciones sanctorum
mutabilitatem faciunt stabilitatem et immutabilitatem. Ad primum
Evidenciam est sciendum quod ex divina providencia non solum 4
disponitur qui effectus fiant sed etiam ex quibus
causis et quomodo vel ordine sint futuri. Unde
et deus licet omnia possit facere immediate et per seipsum
non tamen hoc facit omnia sed cum via quorum
producitur in esse disposuit ut intermedie sunt
cause et effectus. Unde oportet homines agere aliqua
non ut per suos actus divinam providenciam immutent, sed ut
per suos actus impleant quosdam effectus secundum ordinem
a deo dispositum. Et sicut est in naturalibus causis ita est
in oracione. Non enim propter hoc oramus ut divinam disposicionem
immutemus sed ut id impetremus quod deus disposuit
per oraciones sanctorum implendum fore, ut scilicet homines postulando
mereantur accipere quod eis deus ante secula disposuit
donare. sicut dicit Gregorius in primo dyalogorum c. 23. q. 8. obtinere.

Non ergo valet ratio quam dicit in — si deus
~~volunt~~ Nolunt ad oracionem nobis dare quod petimus oramus
~~petimus~~ oramus. Si velint dare oracionem petimus quia
animi non mutatur quia hoc est quod deus ante
oracionem vult nobis dare quod per devotam oracionem nos contingit
postulare. Nec ergo mutatur si per oracionem impetratur quod sine
ipsa non potuit ex dei ordinacione impetrari.

Est ergo gloriosa oracio quia oracio est — Scala nostre ascensionis / Scutum nostre defensionis / Nuncius nostre legacionis / Et Fidelitas nostre satisfaccionis — Scala
Est oracio Scala nostre ascensionis
Unde dicitur per Psalmista
oracio ascendat ad te domine per
hunc enim ascendimus ad deum et a celis ad celestem nos levamus. Ecclesiastici 37
oracio humiliantis se nubes penetrabit.

Scutum. Secundo oracio est Scutum nostre defensionis unde et xc dicit
descripcio Oracio ut mtrix in temptacionibus Narratur Brittonum
hystoria quod Rex Arturus depictam habuit in scuto ymaginem
virginis Benedicte filium suum deum dictam in brachiis baiulantem
Ad hanc ergo ymaginem quociens in processu belli respiciebat
desperans dixit exclamans ex tunc virtute vires recaperet
atque veniret bellum intraret Ecce ergo scutum nostre
defensionis quod in mediis vite periculis et fine est oracio devota effusa
ad virginem gloriosam Ipsa enim potens est restituere atque deo offerre
et hec quod petimus ad salutem impetrare Nam quicquid
offert filio totum est acceptum sed non offert quod
petentis credit ad noxam sed parum ad salutem unde et
Victor Bernh. super Missus est dicit Certe frater quicquid
est id quod offerre paras Marie quidem memento.
Quod eius alvo ad largitatem gratie redeat quo influxit
Ergo orum nostrum dum debent implere Christus videlicet et
Maria Christus tamquam dator et Maria mater dei
impetratrix etc. Tercio oracio est nuncius nostre hereditatis
Nuncius eterne. Beatus Augustinus Oracionis parum nuncius est utique
et velut fidelis nuncius mandatum peragit et illuc penetrat
quo caro non pervenit unde et post dixit Intret oracio
mea sed introduc in conspectu tuo Inclina aurem tuam ad
precem meam etc. Quarto oracio est Redditus nostre
Redditus Subvencionis quia videtur fuit prospectu determinate et indeterminate
Determinate quantum ad ingressus ecclesie quod ex statuto ecclesie
ad horas canonicas obligantur Indeterminate vero quantum
ad summam quia quamvis hora tercia sunt salute premiare que
sunt orum adulto non sordet et dei venialis crimen
et mortalis est de iure vivit et veniam ad sedem propter
pium talem quo dicitur [illegible] ut dierum fallacie festivas
fines dei et aliis diebus festivis legem cum ex statuto
canonum dimis tenentur officiis interesse ut unusquisque Christus
diurnis suis intencionis conformet Est ergo oracio quasi quedam
Redditus non redditus a reddendo Redditibus sed Redditus
Nuncupatur a Reddendo annuatim unde et quia redditum
deus a nobis exigit filii reddere Ozee 14 dimitte
aufer iniquitatem et accipe bonum ut reddamus vitulos
labiorum nostrorum i. oraciones devotas Est ergo oracio
debita ut salutis omni adulto vel mortalis ~~laborum~~
~~nostrorum~~ vel venialis Mortalis enim oritur mortalis

deum deum colit et laudat in corde suo cum notum non habet
ex auditu sed ex instinctu Et est sicut simplex vetula
ministris ecclesie et magis prelatis dare vero ...
Sacerdotes est negandum deo orationem sancti et per iustos
ne credunt et per peticiones non conferunt Et 2 q. 1 d.
Episcopi lectioni et orationi vacent Episcopus etc et predictos
per populum suum in psallendo dicti petri apostoli commendat et sunt
similes ei debent aliis ... simul Et quanto digniores ac
devociores et quo ad deum meliores fuerint tanto
facilius pro quibus clamant exaudiuntur | q. 1. ipse Christus
magis dignum Credunt tenui orare deum quam petri apostoli ecclesie
Elemosinas tribuendas et virginem institutas pauperibus magis
commendans querere et ea magis debere dicunt (
Secundo est videndum Utrum petenda sint in oratione Nam
fuerunt nonnulli dicentes quod in oratione nichil esset
determinate petendum Alii dicunt quod si in oratione
essent aliqua determinate petenda tunc temporalia ... sunt — 1. opinio
fundantur in dicto Iohannis damasceni dicentis quod Oratio
est peticio decentium a deo . i. nobis utilium ad salutem
Et apostolus ad Ro. 8. quod oremus sicut oportet nescimus
Maximus ad valerium dicit Ex hoc quod ipse castos
vel alterius actus ... petendo arbitrantur quia ut breviter
tribuerunt quam his deum ... quod ... esset utile
Nos a plerisque id votis exposcere quod fuerit melius
non impetrasse. Secundo dicunt temporalia non petenda — 2. opinio
dicunt per ... pro hac deum querit hec omnia habentur ad
sufficienciam Sicut dicit Christus ... querite primum regnum dei et
hec omnia adicientur vobis Mt 6
non est sollicitandum quam Christus inhibuit. Item ... pro temporalibus
esse quid manducetis etc. ... Unde ... quod ... est petendum
quia sepe mortem ... a deo et ...
salute ... Sed ... et hanc impediunt a
posse ... quanto ad illa que ... alia — 3a opinio
... ut illa determinate non petantur quibus ... possit
... et male ... quod ... non petat determinate que
non ... et quibus ... non possit male uti
ad ... admittam. ... petit absolute petit vel ... sicut
ostendunt ... et ... et ad ...

divinum in observancia mandatorum. Et auxilium divinum in peticione
licitorum. Sicut in divina oracione orantes pro pace ecclesie
et pro animarum nostrarum. Sicut Ric. hu. credat in scriptis
et aliorum que in libris patet esse communiter accepto. Unde et
licet oracio sit determinata, quia in prima parte pro predicta
dicunt et petentem et dantem. Patet, quia in dubiis
quia pro illis petendis est sub condicione si non obsistunt
nostre saluti. Et aliter nobis non pro salute aliquis
sunt petenda. Licet multa temporalia esse necessaria in
se petenda, aliorum quod credimus utile ad salutem animarum
petencium. Aliquando etiam possunt esse utilia sicut in oracione divina
apostolum nos gerimus. Et ut magis videntur in scripturis. Et Paulus
petivit. Et ut magis videntur in scripturis potuit ab ipsa absolvi non quam
dictus fuit. In talibus ergo committe te deo et pete
ab eo ut tibi det quod scit tibi ad salutem.
Causa ipse scit quod tibi valet. Sicut medicus
melius scit quod egroto conveniat quam egrotus.
2 opinio Aliorum autem doctorum non esse orandum pro temporalibus opinio
non credimus quia ... petant temporalia primo 30
Tribue certum neque ... Et oracio divina docet
orare pro pace ecclesie. Et Ecclesia orat et petit pro
temporalibus. Et licet sumpsi ... ad plenum de oracione dominica
Hic licet orare quod licet desiderare. Quia temporalia
licite possumus desiderare, scilicet ad sustentacionem nostram, possumus
possumus petere et orare. Unde et licet sumpsi ...
videri. Et sufficienciam vite non indecent. Vel si quis vult
temporalia. Eciam causa que sunt ... ad ...
patet peti. Et magister in nobis sub ... in sentenciis ... Et
... dicit primo ... licet orare pro
temporalibus simpliciter. Sed primo unde. Sicut temporalia non sunt primo
et principaliter appetenda sed secundario. Ita nec petenda
nisi secundario. Pari modo nec totaliter sollicitudo intendere
circa temporalia. Sed superflua nec repugnat sollicitudini sollicitudinem
scilicet sollicitudinem salutis. Et quia hic plures contingit
habere nimis sollicitudinem pro temporalibus. Ita quod pro spiritualibus
parum curam habent vel nullam. Ideo ... prohibuit talia
animi. Sed superfluam unde et Nicolaus dicens ... habeo
affligit temporalia auferre deus in quibus nimis fuerunt
occupati ut cognoscant deum in tempore tribulacionis quem
in tempore prosperitatis videre neglexerunt unde et dicitur

et qui prosperantur in rebus mundanis et honoribus si orant
deum tepide / Et destructio carnis eorum orant quia cor ipsorum
magis est cum ipsa que amant. occupatio in tribulatione
vero magis devote et magis fervent orant ad deum. Unde
illud Ps. In tribulatione mea invocavi et exaudivit
de templo sancto suo vocem meam / Unde et Crisostomus super Ecc-
lesiasticum. Dominus exaudivit me cum clamarem ad eum. Dicit
Sine instancia fieri petitio sit habet petitio [illegible] non
dubitet. Querere non negligat / pulsare non cesset
[illegible] [illegible] [illegible] qui petit dubitant /
Aut dum querere neglexit pulsare cessaverit [illegible]
est ergo [illegible] [illegible] [illegible] prestitit per culpe [illegible]
negligentis petere / que sit necessaria ad salutem. Patet ergo
[illegible] orantis et illorum que in oratione sunt petenda /
Ulterius est videndum / pro quibus fuerit dictis .1.
omnis non esse orandum pro aliis / Alii vero dixerunt .2.
quod tantum pro aliis esset orandum pro [illegible] non est
Aliquid postulandum / [illegible] [illegible] pro [illegible] / quia si orat
pro aliis qui sunt in gratia [illegible] sed sunt in gratia non
indigent / Si vero [illegible] eos mutat [illegible] aliorum /
[illegible] [illegible] [illegible] [illegible] [illegible] pro [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
sunt et [illegible] [illegible] [illegible]
Ro. et [illegible] / [illegible] [illegible] sit ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod non sit orandum pro [illegible]
/ presertim est [illegible] [illegible] [illegible] [illegible] [illegible]
non [illegible] si [illegible] esset orandum. Sed [illegible] pro [illegible]
non habet [illegible] / quia orat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et orare [illegible] / quia [illegible]
tenemur orare [illegible] bonum tenemur [illegible] [illegible]
[illegible] tenemur bona [illegible] / [illegible] [illegible] [illegible] [illegible]
orare. Crisostomus [illegible] [illegible] [illegible] [illegible] et [illegible]
orare [illegible] [illegible] pro altero [illegible] [illegible]
[illegible]. Unde et [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non quam [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] est [illegible]
[illegible] pro [illegible] pro aliis et non [illegible] pro [illegible]
[illegible] pro [illegible] / sicut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pro [illegible] et [illegible] [illegible]
.[illegible] 7.

Quod sicut tenemur diligere inimicos, ita tenemur orare pro eis
licet autem tenemur diligere in eis naturam non vitium, et eis
signa communia non supplicium, inimicos tamen diligere in generali
est necessitatis, quia cadit sub precepto caritatis, quia qui obstinaciter
precepit in generali orare non potest contendere, quia talis contrario
orat et rancore impeditur vel preditur. Tenemur etiam
pro ipsis orare in generali non autem in speciali ex precepto, nisi
forte in casu in quo eis videremus necesse [illegible]
sint in statu quo sicut inimicis tenemur subvenire in
statu necessitatis corporalis, ita et in statu necessitatis spiritualis.
[illegible] sine illa necessitate pro ipsis orare est de necessitate
precepti sed perfectionis animi. Unde [illegible] a nobis petere
inimicus veniam est indulgere. Consequenter [illegible] est ut pro
ipsis specialiter oremus non [illegible] tradimur in aliquo
necessitatis puncto constitutos. Ad motivum autem prime opinionis
conceditur. Si quis orat in gratia non [illegible] orationibus
nostris, sed quando [illegible] non [illegible] quia tamen a D[omino]
[illegible] non vult orare pro pluribus [illegible] et non absistens [illegible]
[illegible] non exaudiuntur, [illegible] est quod pro [illegible] et pro peccatoribus
est orandum, pro [illegible] ut [illegible], pro peccatoribus ut convertantur
[illegible] eis gratia tribuatur, quia eis non donatur gratia nisi
convertantur. Unde dicitur: Noli orare pro populo hoc, intelligendum
quando manent in peccatis suis vel [illegible] non curant
quia non exaudiuntur, sed [illegible] orandum est pro eis ut convertantur
et eis gratia [illegible] tribuatur. [illegible] Si [illegible] Si pro
predestinatis [illegible] non possit [illegible] salvari non potest quid
[illegible] valor orationis. Respondetur [illegible] Augustinus de correptione et gratia
[illegible] est orandum [illegible] suffragiis, quia non possumus
distinguere [illegible] ut reprobos a predestinatis. Licet predestinatio
[illegible] efficaciter orationibus [illegible] predestinata
[illegible] orationibus adimplentur. [illegible] in dialogo
2398 Obtinere [illegible] que predestinator non fuerunt, sed
[illegible] que [illegible] ut predestinata sunt ut
[illegible] obtineantur. [illegible] et pro [illegible] est orandum [illegible]
·1· [illegible] quia multorum peccatoribus exaudiuntur [illegible]
[illegible] 17. [illegible] orationibus nostris
[illegible] Augustinus [illegible] multe [illegible]
[illegible] congregati [illegible] fiunt magne
[illegible] et multorum preces [illegible] exaudiuntur [illegible]
[illegible] in [illegible] multiplicatis [illegible]
·2· [illegible] multis [illegible] gratia
[illegible] refertur [illegible] reddit in multorum [illegible]
·3· [illegible] non [illegible] ut [illegible] suffragia [illegible]
et [illegible] pari modo pro peccatoribus est orandum ut convertantur, ut [illegible]
gratia eis tribuatur et ut accepta gratia [illegible] [illegible].

Ulterius est etiam advertendum quod non solum est orandum pro vivis sed etiam pro mortuis quia [illegible] sit unum post mortem adiuvantur orationibus 13 q. 2. Non estimemus et c. et ibi [illegible] ii Machabeorum 12 Sancta et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur. Et non solum istud est quod predictum est orationibus iuvantur verum etiam opportunum est iuvari elemosinis et aliis operibus pietatis. Sed quod ad hoc [illegible] movere nos debet

1o. Pena qua puniuntur
2. Amicicia qua digni sunt
3. Iudicium quo assumuntur
4. Confidencia quo [illegible] datur

De primo. De pena qua puniuntur quia ipsa est valde magna. [illegible] excedit omnem penam huius vite [illegible] per [illegible] Unde et [illegible] pietatis [illegible] ministrare [illegible] et [illegible] est [illegible] Si hoc [illegible] tam magnam penam purgandorum nisi eis [illegible] quantum posset sed [illegible] tam vehementem penam [illegible] forte aliquando in eis [illegible] suffragiis [illegible] ex [illegible] tam [illegible] purgandorum [illegible] in [illegible] tam [illegible] qui [illegible] qui [illegible] qui [illegible] pro [illegible] quod [illegible] non sit qui [illegible] que [illegible] posset [illegible] ab [illegible] qui [illegible] tam vehementem penam et [illegible] purgandorum nisi quantum possent eis orationibus et elemosinis ac aliis pietatis [illegible] subvenire. Est ergo [illegible] ut magis [illegible] magis [illegible]

De 2o. Ad hoc ergo movere debet amicicia qua digni sunt. [illegible] in purgatorio [illegible] quod a deo diliguntur et pro electis et inter electos sunt [illegible] computati. Unde et [illegible] est [illegible] quod magis [illegible] in [illegible] sunt [illegible] Dicitur [illegible] amici vel adeo digni sunt [illegible] ac [illegible] possibile eorum

3o. Ad hoc movere debet iudicium quo [illegible] quia [illegible] in illo sunt se [illegible] quia [illegible] nobis sunt [illegible] orationes ac alia opera pietatis sicut in hac [illegible] Nec etiam [illegible] sunt operibus [illegible] ac [illegible] quantum [illegible] sed [illegible] in hac [illegible] qualicumque sed sunt [illegible] dei misericordie et [illegible] pietatis [illegible] eorum [illegible] est eis Et [illegible] ab [illegible] familiaribus et amicis

4. Ad hoc movere debet [illegible] qua [illegible] quia [illegible] modo tam [illegible] in purgatorio puniuntur [illegible] et [illegible] fuerint et ipsi [illegible] qui eis [illegible] suffragiis

Secundum quod [illegible] Error fuit [illegible] non possunt [illegible] ac mortuum [illegible] orationibus

.1. Pena

.2. Amicicie

3. Iudicium

Confidencie

p[er]stiterunt. Quia et ipsi sunt heredes regni et iure filiali regni
spiritualiter. Et de eis est maius gaudium sicut de filio prodigo
qui perierat et inventus est. Unde et cruciatus corporis sui
magis accepto. Sicut dicit Gregorius Quando dux fuerit
in bellatoribus et dux a duce prima fuerunt absentes
ad recitatur in suis petentibus maxime primus et novus
potissimum congaudent. Et sic ex modo humano in purgatorio
captivos nec est dubium quin efficiunt decessaliter. Ceterum
dum in ... supra allegata quod ... et salutare est
contristatur pro defunctis orare ut apostolus sermonibus. Sed iste
hec ista heredes regni dei ... spem brevi ... et ...
ut dicitur Thym 3 ... quos purgati ... bene possunt
conqueri triplex: de falsis executoribus / Isti ergo tres
de periuriis clericis / quando ...
de iniustis heredibus / ... dimittunt

Falsis executoribus

Mali ergo executores conveniunt ... morientes dum
legata diminuunt et defraudant. Unde ipsi differunt
et prolongant suis ... aliis legata applicant et usurpant
et ... ... cumulare et clare
in purgatorio. Dum ipsi contra et ... in ...
Unde potest ... planctus defunctorum. Ideo Jer. 28 ... ...
... ... nostrum ... illud ... 3 ... ...
et finis mei. Et 2. Sed conqueruntur isti ... in

Periuriis clericis

purgatorio de periuriis clericis qui defunctos defraudant
debitis corporis orationibus ... legata et ablationes
male ... facti sunt indigni ... et ...
... Unde ergo quod potius ... non ...
Lam. 4. Sed si quis ... est et eius voluntas
fuit hunc ... et iste ... dicere Ideo Jer. 30
... ... nostra ad quos confugimus in auxilium
ut liberaverint nos. Et 3. Sed conqueruntur de malis

Malis heredibus

heredibus qui bona ... defunctorum laboris et ...
... ... occupant ... ...
... quorum ... ... et ... ...
... ... et dolore manducaverunt ... ...
... quorum bona ... ... expendunt
in ... ... per ... expendunt in ...
... in ... et ... et ... ...
... ... expendunt et ...

consumitur vix per annum nigri panis in ecclesiis pauperibus tribuendo
Unde et iste defunctus sic desolatus et afflictus potest apponi
illud Zacharie quod dolebat Acharon in cuius quem confusa est
spes eius Acharon que interpretatur tribulatio sicut spes
in purgatorio expectantis ... spes quam de amicis et
consanguineis habuerat confusa est. Luce 2. Et videns iste de
Christus vero cum est non de spes eius. Nec sperant in
peccatis thesauris quos pro nimio amore reliquerunt post
mortem dispergendos. Concludens igitur dico quod omnino est
iniquum quia deus disposuit nobis alternum et per puritas per
ordines bona abstinere. Et ita sepulcra pius potus et vestitus
et per testes personis tamen tunc iam defunctis. Unde eis
facere pro mortuis sunt valde bonis sunt gratiarum actiones sunt.
Si valde mali sunt consolationes vivorum tamen sunt. Si mediocriter
boni sunt expiationes sunt. Si mediocriter mali propitiationes
sunt et cetera. ... M. ... martines

Tercio quia ad orandum modus est attendendus. Ad quod
sciendum quod non est oratio vocalis sed mentalis tamen
quia hic mihi licet et orari in deo pro mentali
oratione. Quia per vocalem strepitum verborum ... dicunt quod oratio
sit ad instruendum deo ... sed hic non oportet
quia ipse scit. Sed ecclesia non applicat propter eius dicitur
Voce mea ad dominum clamavi. Unde est advertendum quod duplex
est oratio scilicet communis et singularis. Communis est que per ministros
Ecclesie in persona fidelis populi deo offertur. Et illa debet esse
vocalis ut possit devotionem ... populo a quo offertur alius
... Et ideo tamen est institutum ut ministri Ecclesie
... orationes alta voce pronuntient ut ad singulorum notitiam
possit pervenire. Alia vero oratio singularis ... que
offertur ... alius ... non est necesse
esse vocalem. Licet vox ipse adiungatur ... ad excitandum
maiorem devotionem. Unde ... interiorem ...
esse distincta a voce. Sed ... ad probandum de
orando devotionem verbis et aliis signis ad augendum ...
... Secundo adiungitur vocalis oratio
quandoque ad redditionem debiti ... deo ...
posset ... quod ... sed quia ... mente
... offert ... adiungitur quod
... ab ... in corpore ... et ...
... orandi et supplicandi deo ... letanie est
... ad aliorum
motum quia vocalis oratio ... non est vocalis

Nisi hoc magis mereatur propter varie ad devotionem · sed hic quando oratio
que per ipsos tota ad deum funditur · que non est multo vacillans
ad [illegible] sed propter causas ponitur — est vocalis et oratio sit attenta

Attenta

Ultimus est tercium quod est vocalis et oratio · quia hic devotus
Et oratio hic attenta i. devota · Raro obtinet vel impe-
trando attendit et si attendit raro obtinet vel impe-
trat · Expedit ergo hominem cum orat esse attentum vel attentum vel
tentum · Expedit ergo hominem cum orat esse attentum vel attentum vel
actu et mente deo presentari quia sic dici verbum quod pertinet evagatione
mentis · sicut in psalmo · Cor meum dereliquit me · Unde non est de
necessitate salutis ut homo semper actualiter attendat ad singula verba · sed

Laudationis

sufficit quod intentio habitualis fuerit cum quodlibet verbum vocaliter
sufficit quod intentio habitualis fuerit cum quodlibet verbum
aut habitu ante alium · et quia primus incepit orationem ubi intentione
valent in effectu et merito quod in singulis verbis vellet deo
complacere · et sicut ubi intentio in ipso semper manet nisi contra actu
complacere · et sicut ubi intentio in ipso vel culpabiliter desinit placere deo
interrumpitur vel saltem alio actu culpabiliter desinit placere deo

Monialibus autem illiteratis et laycis dicitur patrem nostrum non sacerdos
quando verba sequitur satisfaciunt orando · sine actuali attentione
ad singula verba · quia non intelligunt sed attendunt ad verba generaliter
et intensius per que singula intendunt laudare deum et placere deo ·

Attendant ergo orantes quod sit intentio sufficit quod primo precipitur
animus laudandi deum vel complacendi · et quod in hac intentione
perseveret · que intentio si non assit orantes sit inefficaciter
et non meritorie · et istud est de necessitate orantis ut debitum
persolvatur · videlicet ut homo satisfaciat orando deum vel laudando
ad quam oratione de necessitate salutis obligatur · Alia vero est
necessitas que non est obligationis sed impetrationis · et in hac

Impetrationis

attentio et devotio sunt necessaria · quia sine ipsis nichil impetratur
Unde et Beatus Augustinus in Regula · Orantes fratres omne dixit
hac versetur in corde quod profertur in ore · quia alias oratio
nichil impetratur · quia vagabunda mens deum non attingit
Nec orantis sagitta valet in celum quia a plaga multum
perdit · Exemplum de hoc habemus in oppugnatione civitatis
quod sagittarius valens metam attingere ut circum et
directum sagittam dirigat ad ipsam claudit unum oculum
quia quanto oculum expansum ad eundem tunc tam recte non potest
tendere · Sicut enim unus ramus qui scinditur per alios vigorem
et fortiorem reddit in actu suo · patet in rivis quia sepe
sunt maioris industrie quam curatores · quia minus habent de
[illegible] quam videntes · Ergo quod non dicitur hic
respectabiliter · Unde et in Mattheo de parvulis intellectus meus est ad
singula semper · Pari modo est similiter quod intellectus qui intendit

vice sagitta sunt orationes dirigentes ad deum valde desideranter
Oculi vero speculatores sunt attendentes cui velit adherere et
sagitta debet dirigi. Requiritur ut afferat a terminis desideriis
claudatur ut orationis affectum eo liberius in deum tradat.
Sed quia in oratione ultra est desperare. Oratio ad deum non
ascendit aut pertinget unde non deum placabit affectum
aut obtinebit sententiam. Unde et Ambrosius [illegible] et in primo
[illegible] mihi deus meus et ego psallimus [illegible] dico illi non
tamen sed dico psallimus attendo cum sit psallimus. Dico ego
dico magnum tamen facio deprecor deum ut semper meum cor audiat
quod ego qui fundo cum non audio. Deprecor illum ut
mihi intendat ego vero nec illi nec mihi intendo. Sed
quod deterius est dimidio et verba in corde meo superfluunt
et fetarum cogitationum affectibus omnis migro. Unde debet
ergo quilibet devota oratione non debet ad deum clamare
et per puras et devotas orationes et cogitationes debet vocare.
Unde iuxta illud psalmi: paratum cor meum deus paratum cor meum
contra quod psallendo dicitur unde et oratio dicitur purus animi affectus
in deum procedens. De quo dicitur in [illegible] et ubi etiam in [illegible]
Meditatio dicitur quia non cantabit sed corde. Unde dicitur est deus
et inde [illegible] dicitur quia a quibus vere orationis debet esse
[illegible] Et dicitur 28 capitulo [illegible] dicitur quod
orationis vero ad aures dei non dirigitur nisi in animo
affecta. Et [illegible] Meditatio [illegible] dicitur quod melior est
quam psalmorum decantatio sed decantatio cum turma psalmorum
modulatio in aure. Unde [illegible] dicit [illegible] clam
ad te dicit dominus [illegible] vox mea cordis. Dicit
si de intimis et devotis sive meditationibus affectibus et
cogitationibus. Talis cum [illegible] audiri [illegible]
[illegible] Nichil prodest strepitus labiorum ubi tacet
mutus. Sicut cum vox sine modulatione est quasi vox
porcorum sic et oratio sine devotione est [illegible] boum.
Et ubi dicitur [illegible] quia oratio cordis est non labiorum neque enim
verba deprecantis deus intendit sed orantis cor aspicit.
Unde et melius est cum silentio orare corde sine sono vocis
quam solis verbis sine intuitu mentis.

Ultimum est quod oratio debet esse recta ut non — Recta
fiat ad laudem humanam sicut similiter ypocrite qui
in plateis et in angulis platearum stabant orantes ut
ab hominibus viderentur. Hoc est ad vanitatem orare et ad laudem
et pro laude humana et non pro laude dei. Et ista laus ista oratio
non est recta sed est obliqua. Obliqua cum laus non eius

Is. de summo bono li. — Duobus dicit oratio impeditur ne impetrare quis possit / valeat postulatione / hoc est / si aut quis adhuc mala committit / aut si delinquenti sibi non dimittit in [illegible]

pars conducitur & incultatur. Sed et pars publicis devotus est cordis intentio / que non conducitur per vaniloquium / nam non est vera oratio sed obliqua. Unde et Xpistus ad fugiendum hanc obliquitatem docuit orare in cubiculo & in abscondito ubi non queritur laus humana. Unde et Cyprianus de oratione dominica. Cum stamus ad orandum fratres dilectissimi vigilare et incumbere debemus ad preces toto corde. Ut cogitatio omnis carnalis et secularis abscedat. Nec quicquam tunc animus quam id solum cogitet quod precatur. Ricardus aut. Certe non est vera [illegible] oratio / cum mens aliud cogitat in mente quam quod precatur / sed si in mente habeatur vanitas & laus humana procul dubio oratio non est vera. Augustinus ad probam de orando deo. Ad hoc ipsum verbis deus ad admonendum & ad audiendum [illegible] quam cum curis animum ad eum totum devocione qui & [illegible] aut [illegible] orationem vocata cum petitur a deo ignorante in ore [illegible] dimitte nobis debita nostra et nos nostris debitoribus [illegible] / [illegible] propter quod vocatur cum petimus salutem nostram & [illegible] in salute nostra. Unde et [illegible] Augustinus dicit in [illegible] Ut ad [illegible] dei [illegible] [illegible] vigilantium [illegible] est ut vires [illegible] admoneamus [illegible] sit oratio ubi [illegible] est [illegible] / pater [illegible] ad nostram [illegible] duo [illegible]. Unde ut hec [illegible] in corde quod [illegible] in voce / [illegible] deum orans apparet [illegible] et [illegible] deum laudans. [illegible] laudem [illegible] est in corde quam [illegible] foras [illegible] laudem [illegible] laudem dei. [illegible] oratio non est vera. [illegible] [illegible] [illegible] et [illegible]. Ut [illegible] quod [illegible] salutem et [illegible] ad [illegible]. Unde et [illegible] Augustinus dicit in [illegible] [illegible] postulas [illegible] deus [illegible] quod [illegible] aut [illegible] & [illegible]. Et [illegible] Bernardus super cant. [illegible] in hac [illegible]. [illegible] petit non [illegible] quam [illegible] non [illegible]

Augustinus de sermone domini [illegible]. Hec [illegible] [illegible] orationis quibus [illegible] [illegible] ad deum [illegible] illud quod [illegible] [illegible] delinquenti [illegible] donat [illegible]

Ulterius est advertendum quod licet deus det alicui graciam
ut devotus oret et mente attendat quod orat, quod licet
prius ad placandum deum offensum oret aut laudandum, quod licet
devotus suas vota intencione ad deum dirigat et ab omni extra-
neis se custodiat, ipse tamen non exaudit continue nisi petendo
institerit et petendo pulsaverit et pulsando continuaverit. Sepe
prius deus vult mentes hominum ad se [illegible] tolerare non per tempus et
horam tribulacionis in quibus non ulterius orare consueverunt ut pro-
paret mentes hominum et eas magis in petendo fortificet.
Petita continue non concedit sed differt ut mentes infirmas
cognoscant quod oportet deum totis viribus querere et ab ipso
quod expedit continue postulare. Aliquando cum deus statim exaudit
supplicantem statim accipit quod petitur quibus reddit ad propria
et [illegible] suis mutus aspicit et accepta. [illegible] quam prius
deus habens ad se trahere continue tam repentinus cum non
exaudit nec concedit postulata ut eo melius et vehemencius
accedant continue et sine intermissione postulare. Sicut cum
plures plebis leopardo quamvis secundum magnum de nature [illegible]
predam in primo saltu [illegible] et si tercio vel quarto saltu non
apprehendit indignatus turbatur et desinit insequi quod comprehendere
intendebat. Sic sunt non nulli qui quod statim non obtinent quod
postulant desinunt postulare timentes ideo non accipiunt quod
prestolantur. Unde apostolus docuit sine intermissione esse orandum
1 Thess. 5 ad finem obtinende peticionis. Sed cum [illegible] orare est
de necessitate salutis sed de [illegible] supplicacionis ut continue et
sine intermissione oretur. Et hoc sic est intelligendum non quod homo
sine omni intercepcione tempus semper oret, quia non est possibile hoc, sed tempore
congruo certum et [illegible] oportet. Et tamen alii [illegible]
bonus esse intentus. Sic expedit diuturnus orare quod per
ipse devocionis et fervoris desiderii quamcumque hec [illegible]
tepere ab oracione tunc expedit quia pars voluntatis habet.
Unde et Augustinus [illegible] ad Probam dicit: Fratres
in Egipto [illegible] habere oraciones sed brevissimas et raptim
quasi orare solent. Unde dicunt non est statim vel desinendi
cessandum cum fervor devocionis affuerit. Sic non diuturnus
immorandum cum evanescat. Sed sic sine intermissione est orandum
ne homo presumat deum [illegible] non rogare vel orare.
Unde et Luce 18 scribitur: oportet semper orare et non deficere.
Deficere autem dicitur qui presumit amplius non orare, sed qui per
necessitate vite et honeste occupacionis orare desinit per tempus

non deficit / quia voluntas est separatus vel vacuus opposita volun-
tati. Sine intermissione orat qui devota voluntate orare
incipit. Et illa voluntas non deficit / quamquam quandoque interior est.
Verumtamen alia non auferat propter eius actio orandi [illegible] propter
eius facultatis afficerent. Item [illegible] comparatio aliter ut
sine intermissione dicatur orare / qui in oratione quamvis
frequentat. / Ad dictum illum orationis quae sine omni devotione
incipitur et desinunt tam incepta dicuntur et raro frequentantur
in orationes prolixiores. / Studeo ergo dicunt unum patrem in-
et statim cessant. Ut sapit eis oratio ad devotionem. Studiorum
curam [illegible] et afflictionibus quem cessante
devotio non resurgit. / Ut oportet autem quod [illegible] frequentant
et ab omni devotione statim cessant / quibus dicitur quod oportet
semper orare et non deficere / hic est orare semper non proponere
Edificator ergo qui dicitur gravius edificat sine intermissione
edificare dicitur. / Et tamen nec destructo autem domum [illegible]
edificat / sed quando gravius edificare quia animo oportuno
edificaret. Et per illud tempus non deficit autem edificare. Ex-
ceptum est ergo Christus oportet orare et non deficere postponit
habet locum contra illos qui cum incipiunt statim orationem
dimittunt. Ut [illegible] orationem tam incepta / Multi enim
sunt tam vagi tam inconstantes et tam instabiles quod cum
unum psalmum [illegible] relinquunt inchoatum. Et si perficiunt
psalmum inceptum cor eorum longe est ab oratione / quibus
dicitur quod oportet orare et non deficere verbo autem attente
devota ut sit oratio completa et perfecta. Verum est enim
quod talis labor habet hominem indevoto quamquam ore
dicit et alia [illegible] hostie [illegible] spiritus propter
orante [illegible] operarentur. Et sic omnino oportet non
deficere quamvis deficiant / ore et [illegible] deficit autem
[illegible] in fine. In vitas patrum
legitur de Abbate Agathon quod fratres ab ipso quesiverunt
quae virtus in conversatione plus laboris habet / et dixit eis
puto non esse aliud laborem talem qualem orare deum /
quum enim homo deo orare voluit [illegible] demones
festinant [illegible] eum. Scientes quod [illegible] ulla re
tantum [illegible] virtus ipsorum impugnando sicut in oratione
Unde [illegible] Dicitur inquirentes [illegible]
in [illegible] aliud laborem quem [illegible] habet
in conversatione spiritualis [illegible] instanter et [illegible] agit

possideret tamen aliquod regnum. Oratio vero vestra ad ultimum quod alterum
opus habet magis continuamus alias iterumus. Est ergo oratio
ferventer et instanter et non desistat donec oratio sit perfecta et
completa. Sed si ad tempus operi ceteris intendatur, sed oratio
continue est continuanda. Licet ab oratione desistat qui operi ceteris
et bonis per ipse necessitatis vel caritatis intendit. Unde et Bernardus.
Augustinus dicit Non cessat orare qui non cessat bene facere.
Felix ergo est qui sic orat ut cor suum orat. Lingua
clamat et manus operetur. Hec est cum ecclesia armonia.
Narratur enim de abbate Lucio quod cum venissent ad eum quidam
fratres interrogavit eos quid operis manuum operarentur
et illi dixerunt quod non contingimus opus manuum sed continue
oramus iuxta dictum apostoli quod sine intermissione orandum
est. Et pertinens suam questionem quemadmodum similiter dixit Nunquid
Non manducatis. Illi autem dixerunt Utique manducamus et bibimus.
Et dixit eis frater sine dubio sicut dixisset Ego autem

Nunquid ergo orant
per illos qui manducantis
autem qui dormitis
Licet potuimus ei
respondere et dixit eis

ostendam vobis quod operans manibus oro
sedeo enim infundendo paucas palmulas
et facio ex eis plectam et dico Miserere
mei deus secundum magnam misericordiam tuam et
Et dixit eis Oratio est an non Et dixerunt
etiam. Ille dixit Cum sedeo tota
die laborans et operans facio plus minus sedecim nummos
et pono ex eis ad hostium circiter duos pro pauperibus
et residuos duos manduco. Et qui illos duos accipit
pro me orat ipse tempore quo dormio vel manduco. Et
ita per gratiam dei per me impletur quod scriptum est oportet
sine intermissione orare. Sed quod abstinendum est ab omni
opere pravo cum nimis instantia. Licet ab omni oratione ipsi
operis competenti. Certe si omni homini necesse est orare
vel eidem magis prelato patet 36 di. Si quis vult. 191 Epi.
patet 31 di. Si legeris. Et vel eidem magis duos cardinales
qui plus aliis ad orandum obligantur quam alii Elemosinis
utuntur X q. 1 Cum ergo. Et ille amplius obligatur
qui beneficiis et proprios ipsis utuntur. Et ideo quamvis
certe faciunt dignitates cardinales comedunt proprios de Elemosinis
ipsi pro bonis utuntur et ipsi magis ad orandum pro illis quorum
Elemosinis utuntur orare tenentur. Ipsi enim ipsis de Elemosinis
per clericum et proprios quoque singulis // pro bono statu vniversalis Ecclesie ~~tenentur orare~~
// pro aliis prelatis ecclesie //

Hec intendentur et singularum pro bono statu ecclesie tam vniuersaliter
quam particulariter. et Augustinus contra [illegible] super leuitici dicit. Si quis
vult potestatem [illegible] videre volo quam multo maior Moysi
. 26 . di . Si quis vult . Et in exodo 17 dicit Moyses ad bella
non vadit non pugnat cum inimicis sed quando stat orat
et donec orat vincit populus eius. Si relaxauit et dimisit
manus populus eius vincitur et fugatur. Oret ergo prelatus pro
ecclesia indesinenter vt vincat populus eius qui sub ipso est.
Populus autem vel ecclesia sub prelato est. Orant et vero ecclesie
curam habent concedendo salubria pascua. et quieta.
Pari modo sicut ipse pro populo orare debent clerici et
populus et clericus pro ipsis debent orare. Quia sicut pro deo
ipsa allocucio est oracio. quia salus tocius ecclesie dependet
ab ipsa prelatura. de xl. Si papa. Vnde experimento didicit
vt aliqui dicunt. a quibus non solum omnis dependet conseruatio
Et ipsum hic ... in sermonibus absumuntur in Alamania etc.
Vt populus amonetur orare pro ipsorum bono statu. Generaliter
licet omnibus clericis orare tenentur pro statu hominis omnis
pro ecclesia institutis. Maxime tamen quod [illegible] expedit
orare non solum generaliter verum eciam specialiter. unde singulares
et particulares. quia [illegible] non sit perfectus. Christus ambulauit
in terra. qui cum verus deus et verus homo consequenter et [illegible]
qui peccatum non fecit. Nec a [illegible] potuit declinari. Item
constat quod Christus orauit in Electione apostolorum / In Incarnatione Iniuriarum
orauit pro [illegible] / Sui glorificatione / Sue passionis consumacione / Sue infirmitatis tranquillitate
·1· Electio apostolorum — Pro Christus in apostolorum electione
patet luce 6 vbi dicitur quod Christus exiit in montem orare et erat
pernoctans in oratione. et cum dies factus esset vocauit discipulos
suos et elegit ex eis xij apostolos. patet ergo de apostolorum electione.
In electione beati Mathie apostoli patet de [illegible] [illegible] elegit
et [illegible] et [illegible] et [illegible] quemque quem eligendo [illegible]
ipsi non pernoctando saltem deuota mente oret instanter
orando. quia [illegible] quanto sit electus [illegible] apostolorum loco.
·2· Incarnatio iniuriarum — 7. 8 di. [illegible] Circa Christus orauit in incarnatione iniuriarum
patet eciam luce 6. [illegible] manum aridam [illegible] de Iudeis
[illegible] ad [illegible] non [illegible] de Ihesu. Ipse exiit in montem
orare ad [illegible] quod tamen Iudeis et [illegible] [illegible]
ad ipsum deuocionem. [illegible] cum [illegible] et [illegible]
nostre patet [illegible] [illegible] [illegible] in tempore quo in [illegible]

cottidianam dicunt Cantantes quare et dicitur Quando qui
videbis columpnam ecclesie ipsam pro's de vita orantibus
innuitur debitos prodire et instruit. Tercio Christus orat
pro sui glorificacione patet Joh 17 pater clarifica filium
tuum ut filius tuus clarificet te. pari modo et dicitur Sancte
debent orare deum ut ipsos per virtutum merita et miracula
ab omni labore et conservet in firmam. verecundia et iniurie
et quod eorum nomina et famam glorificet et clarificet in toto
orbe terrarum sed ad eam utilitatem quod ad cuius devocionis exemplum
et ecclesie sancte profectum quia eorum infirmitas tunc ecclesie
remanet exemplum. Quarto Christus orat pro suorum conservacione
patet ibidem ubi dixit pater sancte serva eos in nomine tuo quos
dedisti michi. Sic et dicitur Quando alius debent
omnibus fidelibus quorum curam aliquam receperunt ut deus
conservet eos a malo et conservet ad laudem et gloriam suam
Christus orat pro sui infirmitate magnitudine Luce 22 scilicet
Et factus in agonia prolixius orabat Non ut sibi hoc
necesse esset quia dixit alibi putas quod non possum rogare patrem
meum et exhibebit michi plusquam xii legiones angelorum
Matthei 26 sed voluit ostendere quod in periculis ad deum recurrendum
est. Quinto dicitur de vite ista consulendum et premunitur pari
modo dicitur Quando debent magis in periculis et infirmitatibus
suis quod ipsi sunt. Quod sicut et alii quod si eos tribulacio
contingat vel morbi adversitatis vel [illegible]
ac tangitur et afflictionibus mediantibus recurrunt ad deum ut
~~[illegible]~~ credunt et deinde [illegible] presumunt respiciendi dicit eis
vel dicit respice [illegible] et omnia [illegible] [illegible].

Nunc videndum est quod locus orationis publice que fit
pro populo sicut sunt misse et hore canonice possunt et
debet in ecclesia dici vel cantari quia ~~domus mea~~
Domus mea domus orationis vocabitur Matthei 21 Unde et in psalmo
dicitur Suscepimus deus misericordiam tuam in medio templi tui
Et apostoli eciam Petrus et Johannes ascenderunt in templum ad
horam orationis nonam sicut habetur Actuum 3. Consuetudo enim
fuit Judeorum tribus horis orare sicut patet Danielis 6
scilicet Tercia sexta et nona. Tercia quia tali hora fuit
data lex Moysi sicut habetur Exodi 19. Et illa hora apostolis fuit
datus spiritus sanctus. Sexta quia illa hora erectus
est serpens in palo sicut Christus in cruce Matthei 28. Nona
quia tunc egressa est aqua de petra in Exodo. Et sic
nobis sanguis et aqua ~~[illegible]~~ de latere Christi Joh 19

Margin notes: .3. Suagesio. — .4. Suorum conservacione — .5. Infirmitatibus magnitudine — Locus: — Isay 56.

Et quia tunc orandi non fuit nisi in templo, quare Joh. 4 dicitur vos
dicitis quod in Jerosolimis oportet adorare. Et dicitur Actuum 3 ascendebant
in templum ut adorarent. Et hoc est specialiter dictum de oratione publica
vel ab Ecclesia instituta, secus de privatis orationibus quae possunt
fieri in oratoriis privatis, sicut etiam horae si solemniter
cantentur, nisi per episcopum dispensetur. Super eo verbo ubi Joh. 4
sequitur quod veri adoratores adorabunt patrem in spiritu et veritate.
Unde triplex templum reperitur: materiale, et est Ecclesia de
qua dictum est. Et templum spirituale de quo dicit Apostolus 1 Cor. 3
templum dei sanctum est quod estis vos. Et templum celeste
de quo dicitur in Ps. in templo eius omnes dicent gloriam. Secundum
est quod in templo materiali orare et publice, quia ad hoc
intratur templum; in templo spirituali privatim et occulte, quia
sicut docuit Salvator noster Christus; in templo superceleste orant
a sanctis spiritibus pro nobis miseris peccatoribus.

Ulterius nunc est advertendum quod quamvis ubique sit periculum
et ubique auxilio dei indigemus, in omni loco auxilium
dei est implorandum. 1 Thy. 2 Volo vos orare in omni loco
levantes puras manus. Quia sicut creature dei in omni
parte sicut et in [illegible] animae et in [illegible] [illegible]
in omni loco inveniendus est deus, et specialiter ubi periculum
animae vel corporis videtur et alibi formidatur. In aliis
vero ubi delectatione incipit oratio locus sanctus est aptior
et convenientior [illegible]
Orationi privatae locus opportunior invenitur. Unde et Salvator
noster docuit orare in privato dicens: Tu autem cum oraveris
intra in cubiculum tuum et clauso ostio ora patrem tuum.
Matth. 6. Et ideo Luc. 9 dicitur quod Christus dimissa turba ascendit
in montem solus orare. Et Marc. 1 dicitur quod abiit in desertum
locum ibique orabat. Et Luce 22 dicitur quod avulsus fuit
ab eis quantum est iactus lapidis, et positis genibus orabat.
Et sicut ista sit privata et oratio privata quae non
est vocalis sed magis devotionis et perfectionis et impetrationis efficacia.
Ista nunc est loquendum de oratione publica quae fit per ministros
Ecclesiae pro salute populi et a populo per sacerdotem, quod licet sit
facienda publice in Ecclesia, maxime diebus dominicis et festis
quibus etiam laici tenentur ecclesias frequentare. Unde et
licet Christus saepe oravit privatim, tamen in publicum dimisit
quando et in templo seu alibi orationes faceret leges et
Statuti

Unde et ipse eiecit vendentes et ementes de templo et
mensas nummulariorum evertit dicens domus mea domus
orationis est Matt 21 Nec Christus voluit libenter intrare templum
Luc 19 Erat cottidie docens in templo et 21 Erat
autem diebus docens in templo Et in templo inventus
est a Matre sua Luc 2 Et eius super illo verbo Matt 21
et Luce 19 Intravit Jesus in templum dei primum cum
bonus filius ut veniens primo ad domum patris curreret
Hunc autem imitatur sacerdos Christi intrans civitatem
primum circa aliquos actus ecclesiam intrans Et glossa dicit
Ingressus urbem primo templum adiit dans formam
religionis ut quocumque ierimus locum orationis primum
adeamus et per orationes deo commendati ad agenda
negocia procedamus Est ergo eius est proprie singulariter
locus orationis i. ecclesia vel capella etiam in privatis
orationibus / Dummodo hoc sine scandalo aliorum possit
observari quia si alii scandalizarentur ex eo quod quis
intraret ecclesiam quando convenitur non intrat indicantes eum
hypocritam aut horarum fictum esset melius abstinere Nisi
aliter ipsi posset cavere vel intrare Vel eciam posset
materiam scandali amovere Constat enim quod si mali
et perversi aliquam scandalizantur de aliquorum devocione
eos iudicantes fictos et falsos si ipsi perseveraverint
videntes aliorum devocionem quos malos iudicabant
eciam deteriores et turbantur Nec difficile est perseverandi
aliorum scandalum ut bonum opus quod coepit dimittatur
Quod ergo ubi potest commode alicui intrandum est
Templum vel capella Prima maior et potissima ratio
locum conveniencia a aliis divino cultui dedicata seu
deputata quam alia loca Et orationes in ipsis magis
exaudiuntur Sicut patet 3 Reg 9 Audivi Exaudivi
orationem tuam et deprecationem tuam quam deprecatus es coram me
Sanctificavi domum hanc quam edificasti ut ponerem
et erunt oculi mei et cor meum ibi cunctis diebus Et
2 Par 7 Oculi quoque mei erunt aperti et aures mee
erecte ad orationem eius qui in loco isto oraverit / Elegi enim
Elegi et sanctificavi locum istum ut sit nomen meum ibi imperpetuum

Cum in locis sacris sint sacra vasa et sacristiam Benedictum
Sacramentum Eucaristie vel saltem aliorum reliquie vel ymagines
aut alia sanctitatis signa que ad devocionem multum
sunt provocativa et accepta. Contingit tamen quod plures qui
tempore divinorum stant et garrulant cum aliis aut de
negociis tractant vel libros legunt ubi intra Missam
cum oracionibus debent attendere ad ministerium destructum
huius antiqui in eius hoc sit dicatur. Ne libris quamquam aud
gerere ... quod dum candidus generat
Ibi in cantorum preter audiendi et psallendi cultum remotis
nichil agatur ut nemo hinc et opera ingerat inpensa
attendat. De quo Gratianus et ca. sequenti.
Ut simus quo et collectio habet est Nota. Et primo
quod clerum laycorum propter negotia salutaria devote
laudibus se in tanto dei non petraint dati se
illi apud et predicanda reddentur ingressus ecclesie ut
in proprius officiis preces suas suppleant et in deo ad
horas Canonicas non solum ex statuto Ecclesie sed eciam
ex obligacione iusticie sunt obligati qui habent beneficia
vel qui se ordinari fecerunt ad titulum proprium lau
dabilium. Secundo est advertendum quod quamvis Nota
divinum officium est varium patet quod non est idem modus
ad quem omnes obligentur. Et ideo tamen quod aliqua
causa vobis horas non dicit secundum formam Ecclesie
sicut propter defectum visus vel defectum totale alium
vel defectum libri quod tamen vel spatio vel similem
vel propter aliud tamen alio tallibus. Et que dixerit per
psalmos vel alias oraciones quantum ad quemcunque vel
per aliquod dictum non possunt modo licet. Item Nota
quod licet ut dicitur. Attendendum sit Nota in oracione
ordinaria hic ad faciendum quod tenetur per omnes Canonicas
horas ut propter se dicat orationes vel orare dicat
et alibi evenit operari. Non credo quod peccet mortaliter
quamvis contra precepta ecclesie aliter modus orandi est statutus
propterea aut tempus perditum non sumendo. Sed oportet dicere
tamen ad ea que sibi dividendo tendunt aliter et hec sunt
aptos contra eos et non rectitudo. Ultimo est Nota
quod si quis divinum officium aud alias et sed omnia ista
non dicat sed quamdiu ipsum credidit non oportet ipsum
resumere. Secundo per aliorum et alia circa ista plura dicuntur

qua omnes sunt dicte ad faciendum unum officium illud
debent integraliter et integraliter perfici quia sunt
unum corpus complete intendunt et sufficit quod per omnes sit
completum. Et ex isto patet quod vbi est omnis
in choro vbi est conventus clericorum quia si vnus
vel vnus negligunt eo quod ab aliquo ex quantitate
dicantur illa tamen est completa et in illo modo
mutandi vel dividi sunt horas ad faciendi
officium consentit. Talis quam eadem horas et modus
dicendi instituit. Alius est notandum quod si quis
versum ad psalmum pretermittit aut lectionem
vel responsorium in nocturno ex improviso sed forte ex
distractione proveniente casualiter vel ex confusione
et accelleratione aliorum vel quia non intellexit legentem
lectionem vel cantantem si sine turbacione aliorum subtrahi
sed non possit aut vacare sibi melius est hoc pretermittere
quam totum conventum perturbare quia talis non debent
nisi cum modo et unum psalmorum et lectionum in choro
mutandi ab omnibus vel dicendi. Alius est notandum
quod licet clericus beneficiatus tenetur ad horas canonicas
ex debito iustitie et ex debito statuti talis non tamen
credo quod totiens peccat mortaliter quot horas obmittit
sed quia totum diurnum officium unius diei est unum
integratum ex diversis horis sicut ex suis partibus
illud totum non plus mortaliter peccat quia uno peccato
omnes horas praepedire et ipsius transgressus vel aliquis
ex ipsis unum praecepto transgreditur et hoc tamen amplius
transgreditur quanto plures horas transgrederet unde
plures pretermittens horas plus peccat quod propter
plurimas omissiones violat et transgreditur quod unum
solum pretermittens. Sed notandum totum mortaliter non peccat
in omissione cuiuslibet horae ex cuiuslibet omissione
vel transgressione peccat mortaliter quia quaelibet et ex
horarum omissione illud totum integrale obmittitur
et non perficitur seu completur et ideo primam horam non
dicens iam totum illud integrale ~~obmittit~~ septenarium
violat sicut tres vel quatuor obmittens. Unde et ex
istorum mortaliter peccat et tamen peccatum mortale utrumque
committit vel unum plura mortalia committit quam alter

Sed dices si omittendo unam horam non peccat mortaliter sed
aliis obmittendo septem (?) sed peccat omittendo unam de septem
aliis non complendo quam numerum septenarium ipse quia licet
utraque unum peccatum mortale committat tamen unus plura
committat quam alius. Tamen unum peccatum mortale est gravius
alio et gravius punietur committens septem horas quam
unam solam quamvis propter contemptum gravius delinquit
et maiori contemptu delinquit. Valet hoc ad mitigationem
pene ut non obstante obmissione unius alie compleantur.
Item si in actu culpabili quis habet novam complacen-
tiam vel novam delectationem superveniente novum peccatum
mortale committit. Unde si quis peccat mortaliter et
advertendo se peccasse mortaliter sibi placet se peccasse
mortaliter novum peccatum mortale committit. Unde si una
hora omittitur et quis sciens se in obmissione unius
peccasse mortaliter alias ex contemptu dimittit novum
peccatum mortale committit quia in obmissione prime horae
non deliberationem novam consentit. Unde si quis
peccat mortaliter quamvis ad novam deliberationem
permanet in ipso non novum peccatum mortale facit quia
non novam habet voluntatem actus mortalis. Aliud
enim est voluntas actus quo quis vult peccare
mortaliter et qua quis vult peccatum mortale
aggravare vel in ipso peccato mortali permanere.
Ulterius dico quod si aliquis homo committeret ex
oblivione quam non recordaretur quod horam dicebat
si oblivio illa ex legittima occupatione processit
credo quod non peccat mortaliter sed tamen suppleat si de
oblivione illa postmodum recordatur. Vel equivalens
dicere ut unum dicat [illegible] quia semper [illegible]
non conveniunt. Et forte si certum ordinem dicatur
referentur ad tempus quando ille hore dicuntur. Cum dicunt
Matutinas in die dicunt [illegible] nocte surgentes
et [illegible] et [illegible]. Et [illegible] Completorium dicunt
Completorium dicunt [illegible] [illegible] Unde
quod [illegible] attendi ad restaurationem [illegible] quod
[illegible] [illegible] Unde [illegible] quis singulis horis dicit
[illegible] [illegible] dicit illas horas [illegible]
tempus unde et [illegible] committitur quod mane dicit horas
[illegible] ad [illegible] [illegible] [illegible] de [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et alius [illegible]
aliis [illegible] [illegible] [illegible] quam sunt [illegible]
ad [illegible] [illegible] [illegible] nunc committitur [illegible]
[illegible] [illegible] [illegible] capellanus [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]

Ultimo est advertendum quod ad orationem tria requiruntur [illegible] ut | 1
Oratio ascendat ad deum que oratio [illegible] significationem
nominis orationis quia Oratio est ascensus mentis ad deum
Damascenus li. 3 c. [illegible] Secundo requiritur petitio que | 2
significatur nomine postulacionis sive petitio sit determinate
cuiusdam quod dicitur postulatio sive indeterminate ut quando
petit intimari (innotari) a deo quod noverunt supplicationes sive
solum factum narret ut 2o Joh. 11 Ecce quem amas
infirmatur quod patet significationes Tercio requiritur ratio | 3
impetrandi quod petitur et hec vel ex parte dei cuius est bonitas
(sci.) scilicet quod petitur quam petimus exaudiri sicut 2o Daniel 9
scilicet [illegible] misericordias tuas [illegible] et hec
dicitur obsecratio que est per sacra contestatio sicut cum
dicimus per nativitatem tuam libera nos domine sive ex parte petentis (impetrandi)
obligationis [illegible] ex parte petentis et hec dicitur gratiarum actio quia
de acceptis beneficiis gratias deo agimus maiora
meremur accipere [illegible] et in glo. super illo 1 Thim. 2.

Ubi [illegible] orationes [illegible] in Missa [illegible]
sunt que [illegible] [illegible] in quibus sacra [illegible]
commemorantur. Oratio est in ipsa consecratione quia tunc
mens maxime debet elevari in deum. Postulationes
autem sunt per [illegible] quando in parte nostra postula-
ramus [illegible] et plura alia. Et sicut in fine [illegible] parte
gratiarum actio sicut in [illegible] per [illegible] deo regratia-
ri de accepta [illegible] et in hac modo sicut [illegible]
Per [illegible] orationis [illegible] alio modo possent
distingui et applicari [illegible] [illegible] operis [illegible]
[illegible] [illegible] [illegible]

Adoratio

Tercio patet est advertendum quod sicut de tenemur
ad devaciones et orationem tenemur ad adorationem
unde et deo [illegible] debetur adoratio [illegible]
[illegible] [illegible] et hec latria dicitur. sed
vero licet creature alicui adorare quod [illegible] sine
equalitate sed secundum quandam [illegible] et hec
vocatur dulia unde secundum reverentiam que creature
excellenti debetur Nathan adoravit David.
Secundum vero reverentiam que debetur deo Mardocheus
Aman noluit adorare ne honorem dei transferret
ad hominem ut dicitur Hester 13. [illegible] Et patet [illegible]

qui consistit in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De Actibus exterioribus Religionis scilicet
Adoratio
Sacrificium
Oblatio
Votum

Sed in reverencia debita cultus. Nichil adorant Angeli
et alii Johis 4 Johan 4. Contra eciam dicitur possit quod
Angeli in presencia dei adorant; ergo magis deum
honorant et adorant quam ceteri quia adorare
dei consuetudo fit ad cultum patris celestis et humagines
coram quibus licet corpus inclinant mentes tamen solum
inclinant coram deo. Unde et talis adoracio est
magis latria quam dulia. Si quis autem vult deum
adorare quod facit ... erret. Unde et Johannes
cum angelum ut deum voluit adorare fuit ab
Angelo prohibitus dicente: Vide ne feceris; conservus tuus sum et
fratrum tuorum. Apocalipsis ultimo. Ista vero adoracio debet
fieri cum habitu corporis secundum Damascenum li. 4.
Primo cum duplici natura compositi sumus duplici
adoracione debemus. Spiritualem que est in mentis
operacione et est oracio propria. Et corporalem que
consistit in corporis humiliacione ut per signum humilitatis
que corporaliter exhibemus excitetur noster affectus
ad serviendum deo.
Ultimo est advertendum quod licet deus possit in
omni loco adorari, non tamen est ita decens
aut decens sicut in locis sacris, que ad hoc sunt
facta et deputata. Et hec propter duas raciones principaliter
allegatas. Quarum et tamen prima addi videlicet consensus
multorum adorancium, ex quo sit oracio magis exaudibilis
[illegible] secundo ... 18 ubi sunt duo vel tres
congregati in nomine meo ibi sum in medio eorum. Unde et
Templum ecclesie in capitulo domus orationis vocatur
videlicet Jo 2. Debent ergo homines christiani intrare
missas publicas et in ipsis tunc devote orare et
adorare; ut ... [illegible] affectu
[illegible] Sed [illegible] est [illegible]
[illegible] latria [illegible] in dulia [illegible] adoracio dei
fiat applausus cultus [illegible] capelle
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ~~pariet palat capelle~~
parte manent aperte [illegible] capelle [illegible] plateas

uel duc et clericorum et aliorum laycorum. Et forte contingit quod
qui veniunt magis favorabiliter recipiuntur et promoventur
et eorum negocia expediuntur quam aliorum multi ipsa
vicium. Sed vero cum hodie favores et promociones sunt
de vacio quam videntur in eis vel honor impendens
in hoc domini cardinales videant ipsi. Omnis enim qui pro honore
ad festa vel vana gloria ecclesias dominorum frequentant
ad capellas cum plurimi eorum ex domo dei faciunt
domum negociacionis, quare si non esset negocium quod expedire
desiderant et affectant curialiter domus cardinalium missis
tempore matutino forsitan non dormirent tantum cum sua
religionis et devocionis specie famosum dominorum cardinalium
intrent ecclesiam sancti Martini quilibet si cum ex eo
duntaxat pro sua favore vel gracia [illegible] in templo
cardinalis vel in capella sunt sicut ementes et vendentes.
Et sic quos Christus eicit de templo cardinales [illegible]
absit. Secundo domini cardinales habeant prelatos seu
domesticos qui ex nostra [illegible] et [illegible] in suis
ecclesiis non resideant [illegible] forsitan pro ecclesiis [illegible] aliis
negociis [illegible] in curia morantur que non
esset inconveniens si tempore celebracionis divinorum missarum
et vesperarum [illegible] frequentarent et ipsi personaliter interessent.
Sed qui morentur in curia ad [illegible] [illegible] alii qui
[illegible] palacium et capellam et qui [illegible]
resident in suis ecclesiis [illegible] vel habent negocia in curia
[illegible] ecclesiarum suarum aut alia [illegible]
[illegible] sed [illegible] est dicere
ecclesiam [illegible] vel cardinalem utrumque est absurdum et dissonum
racioni.

Sacrificium

Circa dicta quod dico est unum
sacrificium [illegible] primo sicut videtur est
de lege [illegible] quia [illegible] et apud
omnes naciones [illegible] aliquod sacrificium
Oblacio licet modus sit diversus apud diversos.
Aliud enim fuit sacrificium veteris legis et aliud nunc
est nove legis. In veteri enim lege sacerdos
[illegible] peccatorum [illegible] et [illegible]
[illegible] remissione peccatorum sicut dicitur 1 2 q 2 [illegible]
In nova vero lege idem est sacerdos et sacrificium Jhesus Christus
de [illegible] et [illegible] frequenter.

[illegible] sacrificium est quam [illegible] oblacionibus [illegible] sacrificium [illegible] oblatum
aliquid fit sicut quod [illegible] [illegible] hoc ipsum sonat quod [illegible]
[illegible] hoc enim dicitur [illegible] quod homo facit aliquid sacrum.
Oblacio vero dicitur quod deo aliquid offertur [illegible] [illegible]

sicut dicitur offerunt decimas non panes in altari etiam quod in fine unde omne sacrificium est oblatum et non e contrario. Sacrificium est enim plures partes scilicet holocaustum receptionem, hostiam, victimam / sacrificium, eucharistiam sicut dicunt quibus omnibus sumitur nomen sacrificium hic autem dicitur

Debent ergo omnes sacerdotes passim hoc sacrificium offerre tam episcopus quam sacerdotes diaconum vero illud ad devote suscipere pro populo suo et aliorum quorum elemosinis sustentantur. Nec enim vero est magnus sacrificium quam corpus et sanguinis Christi. Nec alia oblatio ita pura est. Mulier autem dicitur quod prima ipsum offerat, et episcopus et sacerdotes et quod ipsos diaconos est etiam primum venire sumere sicut satis dicitur de quibus dicitur 2 Reg. Non ipsum vero sacrificium offerendum est sumendum sed aliud sacrificium pertinendum non quod est sacrificium cordis, sacrificium oris, sacrificium manus et sine istis sacrificiis illud laudatum sacrificium sumi non potest dignum quia deus non recipit sacrificium magnitudinem sed mentem offerentium dum dicit .xx. q. 1 Oblatio et peccata.

Sacrificium cordis consistit in vera contritione de qua dicitur Jeremiam dicitur 1 et in actione. Sacrificium vero oris consistit in declaratione de qua dicitur 13 q. 2 Non estimemus. Sacrificium vero manus consistit in elemosinarum largitione sicut in eodem titulo dicitur Non estimemus.

Unde dico quod oblationes offerende et ad istos duo sacrificia pertinere sunt sicut 1 Mach. 7 dicitur de quibus dicitur 1 omnis sacrificia. Sicut et in veteri lege tenetur obligari fuerunt ut dicitur de Episcopis sic etiam oblationes debentur et sacerdotibus sicut dicitur x q. 1 Omnia sacerdotis et per maior sacerdotii sed pauperes offerende xvi q. 1 Decime et licet istas sunt offerende non tamen quod sicut quod vult deus cum non est sacerdos et pauper est creatura / quod Christo non que arduus ... sunt oblationes quod deo fuerunt licet ad manus sacerdotis de quibus dicitur 2. Et dico quod sic autem oblationibus deo facitur plures sunt persolvenda / secundo communis offerat ut clamare non quod mortem de quibus hunc etiam .x q. 1 oportet et 82 Presbiteri. Unde sciendum est quando offertur sit iuste et debite acquisitum et possessum quia sicut est Clamare dum de rapina scilicet 1 de talibus inquit quod mala tollit ut bene dispergit quod sine dubio quod deum non honorat 1 q. 1 Non est.

Debent ergo deum sacerdotes quando recipit magnus talis

sicut dicitur sacrificium est holocaustum acceptissimum sicut

August. de civ. dei li. 10 c. 19 Sacrificium visibile invisibilis sacrificii sacramentum id est sacrum signum est etc.

sacrificium et oblatio in eucharistia corpus et sanguinis Christi similiter per alios sacrificiis oblationes vero ... offerentium et proprie ... sacrificium

Oblatio est actus religionis quo aliquid in signum debite subiectionis et honoris deo in persolutione cultus quod deus ... aliquid offerendum sicut et sicut domini.

Nota

81

Nota

ex muneribus comparet se. Sicut dicit doctor recipit
munera et promovet regressum per muneribus que
postea applicant vel legunt Ewangelium aut Missas
aut ipsas edificant. Numquid iusta est oblacio?
Certe non. Beatus Augustinus dicit qui offert
sacrificium ex rapina pauperum quasi qui victimat filium
in conspectu patris. Immolantis ex iniquo oblacio
est maculata quia dona iniquorum non probat dominus
altissimus. [Eccli. 34] Immolantis victime enim
impiorum abhominabiles sunt deo, tamen ipso notum est.

Tercium requisitum est hilariter offerat quia si dubitans : hilarit
aut hesitans in fide sacrificium aut oblacionem offert
nichil valet eius oblacio. Unde dicit [illegible] 2 q.
Offerens oblacionem in fide non debet voluntarie dubitare
quia si offert et non recte dividit illa que offert
ab aliis peccavit sicut Cayn qui non recte divisit.
Simpliciter et recto corde divisit oblacionem a fructibus
offerendis quia simpliciter obtulit et [illegible] dubitando
ille offerre debuit ut in glosa dicit. Sicut ergo
hesitantes in peticione nichil impendit. Jacobi 1
postulet autem in fide nichil hesitans et dubitans
et non impetrat. Ita eciam qui offert deo et de ipso
dubitat nichil salutis ex oblacione consequitur.

Cautum autem homo offerre debet. Non est revocanda Cautum
legis statuto. Sed hoc in devocione consistit offerentis
ut tantum de suo plenius offerat ad quantum de racione inde
eo inclinat. Sed tamen quibus deo plenius vovit et promisit
utique sit integraliter persolvenda. Unde hec.

Quartum consulit ut sit offerenda [Eccli. 34] planum est
quia recta et humana intencione non ad vanam gloriam
non ad finem vel favorem humanum sed ad honorem dei et
utilitatem proximi quia in Judicio cuilibet consolanda
est elemosina. Verum est consolanda conferre
pro qua intencione qua affectione dat quis. Quod pro
puericia sua sunt oblaciones que deo offeruntur non tamen sunt sacrificia quia cum
non multum fit offerunt autem puericie in iuvenibus domino laudem quo
aliquis presentat se a deo fructus pape.

Quinta non nisi sacrificia iure oblaciones sunt nisi immediate deo
sed cum in [illegible] applicantur. Sed quarta est devocio solventis
plurium [illegible] [illegible] in [illegible] dotat [illegible] que deo solvit
ipse dominus cultum nec sacrificat totum ipse viribus [illegible]. Sed quia ad
determinacionem [illegible] [illegible] [illegible] non est de [illegible] [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dubitat [illegible] [illegible] [illegible] [illegible]

Votum.

Sexto est advertendum quod votum quoddam est faciendum et
persolvendum, faciendum quantum ad illa que
quibus non est satis ut removeat dyabolo [illegible]
a q. 7. Sunt quedam et de q. 9 di. [illegible] persona
Persolvenda ut sunt specialiter quia votum licitum deo
emissum solvi est tenendum 30 q. 7 [illegible] deo debet hujus
votum fieri cum deliberatione [illegible] a q. 1 [illegible] omne
animum [illegible] et [illegible] [illegible] de q. [illegible]
[illegible] [illegible] [illegible] [illegible] de Reg. Sunt tenor
[illegible] [illegible] [illegible] possunt [illegible] [illegible] [illegible]
Nam Hostiensis [illegible] de voto [illegible] [illegible] [illegible]
possit [illegible] [illegible] [illegible] aut [illegible] [illegible] que quo
ad votum emittendum non habet liberum [illegible] voluntatem sicut Episcopus
clericus [illegible] [illegible] uxor [illegible] [illegible] Episcopus

Episcopus. non possit hac [illegible] [illegible] de illo [illegible] dissolvere
Viriliter matrimonium spirituale quod est inter ipsum et suam
ecclesiam [illegible] [illegible] [illegible] de Regularibus et trans-
eunt. [illegible] Nec [illegible] [illegible] votum emittere [illegible] quod
ecclesia [illegible] [illegible] judicium sustinet et rationem.
Ut dicitur de [illegible] [illegible] [illegible] Nec votum
[illegible] debet emittere [illegible] ab ecclesia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] sicut patet de voto [illegible] Magne [illegible]
ut [illegible] a q. 1 [illegible] [illegible] [illegible] abstinencie
et elemosine [illegible] emittere [illegible] [illegible] q. 1 [illegible]
et de testa. [illegible] [illegible] [illegible] [illegible] [illegible] Episcopus
[illegible] [illegible] emittere [illegible] quod [illegible] [illegible] [illegible]
et illud [illegible] [illegible] aut [illegible] ecclesie [illegible] [illegible] [illegible]
vel in alia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ecclesie [illegible] spiritualis matrimonii [illegible]
[illegible] [illegible] [illegible] ad Episcopus. [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
aliqua [illegible] ecclesiam [illegible] et ab [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] emittere votum [illegible]
Nec aliud [illegible] quod oportet relinquere [illegible] ecclesiam
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] oportet [illegible] [illegible]
sit [illegible] [illegible] Advertendum [illegible] Nec [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

et iure ordinario quia Episcopus Romanus est vere sic ipsorum ecclesie
et iure exemptionis sibi tamen subiecti nec vero episcopis
aliis prelatis aliquo modo [illegible] Nec vero posset vane
religiosorum clericum [illegible] ultra [illegible] planum est de Episcopo [illegible]
[illegible] dicitur [illegible] et hec sunt sicut [illegible]
Electi patet [illegible] Metensis et [illegible] de Regula.
De aliis [illegible] quod [illegible] [illegible] [illegible]
superiore Sed hec videtur [illegible] obsistere [illegible]
[illegible] loquendo [illegible] Card[inalis] [illegible]
quia et ipsi saltem assistunt [illegible] ecclesie
sicut patet [illegible] fundamento [illegible] [illegible] privilegio
insignia [illegible] ecclesie [illegible] in [illegible]
[illegible] in Minoris [illegible] ordinante [illegible]
[illegible] placuit sedi Romano pontifici et ad prima [illegible]
sancta [illegible] sunt deputati et Electi sive futuri
pontifices et aliorum prelatorum et [illegible] statutis suorum
ad ipsos spectat Electio ipsi etiam alias [illegible] et [illegible]
ad volandum [illegible] tamen astricta sunt [illegible] propter
[illegible] Romano pontifici [illegible] immediate
[illegible] liberos [illegible] ad Religiosam voluntatem
[illegible] dicitur [illegible] ad [illegible] [illegible] ecclesie
[illegible] [illegible] que [illegible] [illegible] [illegible]
[illegible] et in hac [illegible] dicitur [illegible]
[illegible] contemplacione et [illegible] quieti ut [illegible]
patet de Regulari [illegible] Ad hec facit dictum doctoris
sancti in [illegible] q 88 arti 8 [illegible] dicit quod [illegible]
[illegible] sunt obligati ad faciendum aliquod quod in sua
non est [illegible] [illegible] illud tamen [illegible] [illegible] [illegible] sua
voluntate dependet [illegible] dicitur Card[inalis] [illegible] ad
[illegible] sunt in aliqua [illegible] Nichil ~~[illegible]~~ sunt
[illegible] [illegible] illi statui non [illegible] quare nec Religiosi
sunt vane [illegible] nisi de licencia dicitur [illegible] nec
[illegible] Religionis [illegible] assumere [illegible] dicitur [illegible]
[illegible] Card[inalis] [illegible] ad Religionem [illegible]
et Religiosus [illegible] in [illegible] [illegible] nisi de sui superioris
licencia ad [illegible] ordinacione Et [illegible] dicitur Card[inalis]
Religiosum assumere [illegible] non debet nisi [illegible]
nec [illegible] [illegible] dicitur [illegible] licenciam [illegible] nec [illegible]
[illegible] [illegible] [illegible] [illegible] tamen [illegible] et [illegible]

et alia opera prudentes operiem et non repugnant statui
penitentie et voto. Sed contra hoc duplex potest dubium
insurgere. Primum videtur quod vinculum fortius eximeret
et solveret quod est minus sicut non obstantibus
sponsalibus potest quis ad religionem convolare. Et quia
fortius videtur promissio facta deo quam homini videtur quod non
obstante obligatione et promissione quacumque facto alicui
si voluit votum deo tollere sed dicendum et ad sponsalia religionis
ingressu obligare. Istud fortius vinculum duo monstra
ipsa est [illegible] et obligatio [illegible] quamquam [illegible]
[illegible] duo ipsa potest [illegible] dumtaxat liber sine alterius
consensu. Sed patet de Remigio. Quando habet 6 [illegible] et
religionem intrare sicut fecit ipse Celestinus qui ad
ministerium seu heremitarum vitam renuntiato papatu est
ingressus. Ita et dicta conclusio hec fieri posset pari
modo. Ad secundum [illegible] sub promissione de
facto non accedit nisi quod est contrarium. Est enim
quod [illegible] ut id quod est alterius deo offeratur et
alteri de rapina fieri posset oblatio. Cum [illegible] alterius
voluntas sine alterius [illegible] et voluntati.
Nec est voluntas illa retrahenda nisi superioris
voluntas dei voluntati contrariet. Sed si prelati
et superioris voluntas est recta et justa et consona
deum et obediendo obedit deo. Et alia ipsa recedit
recedit a deo quia est mala et divina. Non est
ergo aliud vinculum fortius vel promissio dei et
prelati. Ideo non proponit aliquid contra deum
sed obligavit se obediendo prelato qui vult
quod est justum et divinum obediendo deo. Sicut enim
de sponsalibus solvuntur per religionis ingressum
ratio est quia in sponsalibus est sola promissio et non
[illegible] subsecuta. Sed in religionis ingressu est promissio
et effectus subsecutus. Unde et eodem si aliquis
voveret simplici voto religionem et postea de facto
contrahit non valet tenet contractus. Sed dicitur utrum
quod [illegible] religionem ingredietur quod ibi [illegible] magis
non sponsus qui non est alio matrimonio alligatus
[illegible] dispensative posset intrare et [illegible]
tamen esset quam illi [illegible] non quod duo [illegible] immediate

sunt stricta et ita alligant, sicut ad clericum. Sicut quod
de facto contrahit matrimonium et qui de facto intrant
religionem obligantur in ipsis remanere. Item non est
simile de matrimonio et religione et clerico quia in
matrimonio et religione agitur de bono privato persone.
Status autem clerici est ordinatus ad bonum et utilitatem
plurium ecclesie unde quamvis forinseca sit vincula tendencia
ad bonum communitatis quam privatum. Clericus statum suum
deserere non debet nec potest sine superioris licencia.
Item non est simile quia ad matrimonium et religionem
quilibet potest tacite potest. Ad clericatum nullus nisi vocatus
quare nec statum ipsum potest dimittere nisi dimissus.
Item status clerici est utilior et magis fructuosus
quam religionis sed quietior et magis securus.
Et sit nobilior potius eligendus aliquando utilior.
Quid vero dicitur de ista femina que potuit et propter alios
libere peccatum quam magis est astrictus quam clericus.
Respondeo quod ista superiorem non habet qui eam vel
aliquos compulsos debeat indicare sicut clericus. Sed
libere arbitrio potest remanere. Clericus vero qui
ipse est astrictus non potest sine eo quia sine causa
factum per eum cum sublimes status illum dimittere et aliquid
sit pociori voluntati servare aliud est de ista et aliud
de clerico et in quantum ista nullius alterius sub est iudicacioni
nisi dei. 11. q. 3. facta. Multa alia sunt in quibus
non obligantur quia eciam non sunt principes spirituales licet
multa reducuntur ad ista.

Narratum vero ad illa que homo debetur
ab homine est advertendum quod obedire
in quibusdam obligatur suo superiori et
superior in quibusdam suo subdito.
Et similiter quilibet sive homo suo proximo.
Inferior suo superiori tenetur obedienciam et reverenciam
Superior tenetur subdito defensionem et instructionem
Et quilibet homo tenetur proximo misericordiam, fidem, dileccionem
et veritatem. Et sine istis vera iusticia non potest observari

qua
Quantum ergo ad obedientiam qua subditus suo
superiori est obligatus est advertendum quod
ista obedientia est necessaria ad omnem bonam
policiam quia nichil valet preceptum principis
si non adsit obedientia in subiectis unde et
Aristoteles in politicis suis repetat policiam democraticam
in qua omnes cives sunt equales et bona sunt
communia / nec erit in ea preceptum vel subditus et
postea disputando determinat quod melius sit regi
oligarchie quam pauperum et communem oligarchiam potest
regimen unius divitis in quo multi participant / postea dis
putando ulterius de Aristocratia que est regimen virtuo
sorum ac sit melius regere oligarchie et determinat quod
regimen aristocratie - id est virtuosorum cum paucorum sit
melius quam oligarchie - id est divitum non virtuosorum
Et ultimo concludit quod regale regimen quod est unius
tamen virtuosi sit melius quam ultimum / quia omnis pars
concludit si obedientia deesset subditorum unde
quasi nichil virtutis virtuti in regimine aliis dimittit et
ista ergo obedientia multum valet homini et
maxime clerico quia preceptum in patre meritum generat
et sine ipsa meritum tollitur et eterne damnationis
ut patet 93 di. Si inimicus 11 q. 3 Quid ergo
Sed hec quod aliqua obedientia sit meritoria
per scripturam requiruntur plura scilicet — Renunciatio voluntatis / Rectitudo intencionis / Obediencia potestatis et / Discretio trinitatis

Renunciatio voluntatis

Primum est Renunciatio voluntatis
Obedire enim sunt alii
audire aliud quam ipse habet
Pape unde si quis sine propria voluntate et actu — //retinet
et habitu / quod dicit apostolus Cum in illo subiciat aliqui
quibus licet non propter actualiter precipiant sunt tamen
per aptitudinem habitualem obediendi si quid preciperent
eisdem sollicite etc. de alumno obedientia quantum
constat quidam per sint plus grata. Secundum quod et prelatis
in obedientia est Renunciatio proprie voluntatis ... liber
37. c. 6. Gregorius in moralibus per sacramentum ... ii Reg. 15
quod obedientia sit melior quam victime. Quia obedientia
Obedientia victime iure preponuntur quia per victimas
aliena caro per obedientiam vero propria voluntas mactatur
8 q. 1 Sciendum summopere / et est ubi bene Gregorius in mor 37

Ubi licet non ponantur verba illa quae in morali tamen alia sequuntur
sub hac forma. Tanto ergo quisque deo vicinius placet
quanto ante eius conspectum repressa sui arbitrii superbia
gladio praecepti se immolat. Secundum est rectitudo intentionis — Rectitudo intentionis 2
quae attenditur in hoc. Si solum non obeditur in prosperis
et gratis [illegible] in contrariis et in adversis. Et hoc
dicit beatus Gregorius loco praeallegato. Nam [illegible] obedientia
aliquid [illegible] habuit nulla est. Nam cum huius
mundi successus praecipitur cum locus superior impertitur
is qui ad percipiendum haec obedit obedientiae sibi
virtutem evacuat si ad haec proprio desiderio famulatur. Nam — desiderio
cum sub obedientia dirigit qui ad percipiendum huius
vitae prospera libidini propriae ambitionis servit. Rursum
cum huius mundi despectus praecipitur cum probra adipisci
et contumeliae iubentur nisi hoc ex semetipso animus
appetit obedientiae sibi meritum minuit, quia
ad ea quae in hac vita despecta sunt invitus nolensque
descendit. Haec ille. Dicit ergo obedientia esse sincera
et recta quae non solum est in prosperis sed etiam in
adversis. Nimirum in prosperis si obeditur nescitur
si an ex voluntate an voluptate propria procedat vel ex
obligatione subiectionis. Pari modo si quis fortuite
et consuetudinaliter obedit. Nam est in ipso rectitudo intentionis
quia sibi animus non habet propositum obedientiae licet
a se ipso efficiat quod iubetur. Tertium est abdicatio proprietatis — Abdicatio proprietatis
Unde et beatus Augustinus praecipit [illegible] regulae
suae. Non dicatis vobis habere aliquid proprium sed sint — 12 q 1
vobis omnia communia. Cum huiusmodi [illegible]
vestri [illegible] non solum facultatum sed voluntatum propriarum
in ipso ordinis susceptione renuntiaverit et per professionem
obedientiae [illegible] aliorum [illegible] et nuper [illegible] in Christo
et [illegible] suas crucifixerunt, [illegible] est eos nihil habere
[illegible] vel [illegible] supra [illegible].
12 q 1. Non dicatis. Quartum est abiectio tarditatis — Abiectio tarditatis
quia vera obedientia tarditatem nescit nec procrastinationem
praetendit. Unde et beatus Benedictus in regula dicit
Obedientia tunc acceptabilis erit deo et dulcis hominibus
si quod iubetur non trepide non tarde non tepide aut cum

Marmore a(d) eo(rum) cursu nolentis efficiatur qua obedientia
eque maioribus placet deo et subditis obedientia est
vera quietem non possunt subditi nisi fiat quod precipitur
a prelato similiter et ideo vera obedientia festina est
et moram nescit 93 di. si ministeri.
Utrum est advertendum cui sit obediendum Circa
quod dicendum est in genere quod cuilibet superiori est
obediendum Deo aut superiori qui habet iurisdictionem
spiritualem vel temporalem patet in gradibus cuiusque
93 di. A subdiacono. patet et Maior. et alibi. Solet
patet 23 q 1 Summa 7 q 1 Sacerdotes. Sed in ipsa
obedientia talis est ordo servandus ut primo omnium deo
obediatur Deinde sicut prius maiori minori preponitur
ad obediendum sic deus omnibus hominibus ut 93 di. s.
fine autem 11 q 3 Imperatori Post deum prelatis Romane
ecclesie est obediendum quia ipsa est Mater et caput omnium ecclesiarum
di 12 Non decet et ca se. dis. 93 si ministrum
Post episcopum a clericis et sacerdotibus sue diocesis est obediendum
18 q 1 Summa fuit. Monachi vero et alii Religiosi
in hiis que pertinent ad Regulam Abbatibus et suis
superioribus plus obedire tenentur quam episcopo Sicut clericus
plus suo episcopo quam archiepiscopo 18 q 2 Cum sit et c. Abbas
11 q 3 Sanguinis. Secularibus autem et predictis sit
est obediendum ut deus non offendatur 8 q ... nisi 11 q 3
[illegible] 11 q 3 Si quis praelatus 17 q 6 Nos et ca se. Non ca
Modus vero obediendi debet esse talis ut obediatur in bonis
Bonis quod super meliora bonum [illegible] alia — Non resistatur in dubiis
[illegible] obediunt in — mercita est hec [illegible] — Non obediatur in malis
impetrando sunt abstinere 23 q 1.
Bonis. — Summa. Tale autem est quod bonum est. Secundo in dubiis
In dubiis. — non est resistendum sed si sunt nota malevolentie sunt
differendi differunt. Si enim servi obediant quia
talis est preceptum si malum est quod fit ex precepto
et non obediunt 23 q 1 Quid culpatur. Nisi si unde
et propter obedientiam quod est bonum amittendum sed
nunquam malum morale est faciendum 11 q 3 Quod quis
In malis. — In malis vero non est obediendum sed potius resistendum 11 q 3
Non sit et in multis ca. se. De pe. di. Dilectus filius

Contra istam obedienciam multi sunt errores [illegible] 1
Primus quidem dicit quod postquam clerus incepit ab
Ecclesia Romana ... a Constantino imperatore recipere temporalia
et postmodum per ipsum cepit contemni et languere.
2. Dicit quod ille qui plus perfectum imitatur in vera 2
paupertate humilitate et obediencia ac castitate iste est caput
Ecclesie et isti soli est obediencia impendenda et firmanda
... tales sunt plures equales illi ut sit
3. dicit quod ... qui sit caput ecclesie vel 3
habet potestatem eligere unum qui sit caput ecclesie
... non eligendo vel [illegible] nec [illegible] 4
4. dicit quod si clerus vel [illegible] vel [illegible]
et ullum ... est [illegible] vel [illegible] requiritur quibus
ullum ... in [illegible] ... ille qui per hanc
perfectionem Christum imitatur in [illegible], ille qui per hanc
perfectionem specialiter accipit est caput ecclesie
[illegible] per sermonis specialiter ... et ulli alii quidem
et illi est proprie obediendum et ulli alii quidem
ulli in hac [illegible] ... et si [illegible] plurimum singulis
est obediendum quemadmodum [illegible] eligendo. [illegible]
[illegible] in quo casu quilibet posset alium ipsorum obedire
quem eligeret. Ex quibus concludunt quod ... papa Romanus
habet divicias et [illegible] et per ipsos concludunt quod apud
eos ullus sit plus eliminandus quam Christus non [illegible] et
[illegible] ... hiis qui [illegible] ... et delicijs
et perfruuntur delectabilibus mundi tam in hiis que continent
cibum et potum lectum et vestitum et honorem mundi seu superbiam
sed pauperibus et humilibus ... in hac [illegible] et spiritu
qui per ipsos ... mysteriis et [illegible] ... et voluntarie.

Isti ergo obedienciam sancte Romane Ecclesie [illegible] ... modo
et docent in singulis sicut hec patent ... contra
Alamanie [illegible] ... qui [illegible] Moderni ... sunt
[illegible] ... Et quod Ecclesia ... sit per ipsos
[illegible] sicut illa meretrix Babilonica. Contra istam
... in singulis ... cum omnibus [illegible]
... nec [illegible] et [illegible] 1291
dictam [illegible] futurum Ecclesiam Et habebant duos et plura
alia addunt ... cum eos [illegible] hic de dicta [illegible]
Clericos ... per [illegible] et superbie
sunt. Ex istis erroribus [illegible] et alia que [illegible]
[illegible] quod ... papa ... [illegible]
... in [illegible] ... que Christus imitatur perfecte
modo supra [illegible] expressato.

Et si cruciatur de Cardinalibus nisi vtrum possint eligere et
Illi habeant potestatem clavium. Dicunt quod sic Non ratione
ordinationis Episcoporum sed ratione acceptationis fidelis populi
qui acceptando eorum Electionem supplet eorum de-
fectum. Dicunt etiam quod si clerici illa consenserint vel consentiunt
Decretali domini Johannis pape 22 Cum inter nonnullos
quod dicta acceptatio eius non suffragatur quia et ipsi sic
vere heretici et clavium potestatem amiserunt. Tamen si
esset Archiepiscopi vel Episcopi vel status cuiuscumque sed illis
tamen suffragatur eorum acceptatio populi fidelis qui decretalem
decretali nichil sciunt vel non consenserunt Manentes
in sua simplicitate sicut et certi Restant de opinione
Ecclesie non manentes et est quia tota ratio eorum super
in prima parte ipsius vera de rebus Ecclesie temporalibus
aliqua auctoritate fidei nisi fundata. Vera consistit
fallum et superstitiosum in suis opinionibus. quia Ecclesia dicitur Christi
quando tamen pro aliqua dicitur sicut videntur prosequentes consideratur
falsitate opinionis ipsorum ipsorum quia statu Ecclesie potuit
mutari quia secundum falsa opinione Non mutato sufficit
ad constituendum Caput Ecclesie quibus in diversis casibus prope
quosvis sibi placuit quibus potest opinandi datum habuisse
temporalia et quosvis placuit potest apparendi non habuisse
et pari modo cum potest apparere quacumque vult temporalia
et supplere eorum defectum quod efficienter vocant vel
vere ecclesie et constituere et postea repellere et secundum
eos eorum quosvis accipit potestatem et per hoc habet Claves
et per hoc sicut quod aliquis ceteris quam aliquam
opinionem. quia opinio sua est in intellectu et voluntate. Immo
plures saepe laici tenent id quod opinatur. Vnde illi
ceteris quarum Eruditio opponitur Ecclesie constat secundum
eos in temporalibus Ecclesiam non volunt nolumus si spatio
certo. Et multa talia ex ipsorum dictis adducebantur
per que si reddiderunt responsiones et opiniones non pateret. Tamen
non est ultimum contra illos disputandum verbis sed per
compescere errores est perdendum ad sententiam vel mandandum
et sceleris fugiendi.

Quod ista obediencia patet etiam illi qui Beghardi
et Begine in Alamania nuncupantur licet modo
negent nomen suum postquam ceperunt constitucio Clementina
vel condempnantur etc. Ad nostrum de hereticis. Quidam vocant se
fratres et sorores de voluntaria paupertate. Isti venerunt
plures circa conventus in Alamania et invenerunt aliquos
apertarios et aliquos perfectissimos pro quanto viri erant
eorum sunt corrupti et corrumpunt per [illegible] Isti licet
sicut patet in tercio articulo condempnato in predicta decretali
quod in ipso statu perfeccionis non subsunt alicui creature
allegantes pro se sanctum illud quod dicit apostolus Ubi spiritus domini
ibi libertas 2 ad Cor. 3. Sed contra istos errores
invenimus plures. Multos qui omnes tendunt ad lasciviam
carnis. Immo de illa perfeccione spiritus et libertate con-
spiritus paucissimi intendunt nisi pro quanto videlicet eis ad lasciviam
et carnaliter ipsi eo modo stabilaverunt se ut eis videtur
ad alios nephandos errores. Nam cuperit perspicuum quod
ipsi laborant in quodam evidenti peccato quod vocant
equalitatem istam castitatis non dicunt aliud nisi quod homo
sine timore sive verecundia sive remorsu perficiat
quodcumque appetibile. Licet contra alios [illegible] ipso [illegible]
vocem illam dimissionis sive castitatis firmitate animi
ad sustinendum apetibilia perfecta singula nec carnem ipsa. Isti dicunt
nec oracione nec ieiunio vel aliquo penali corpori
foveant. Isti exemplum ~~petre quondam in hac castitate~~
~~persisterent~~ vel confirmacionem per vel pro exemplum adducunt
statum Ade et Eve dicentes quod omnes carnem non perfecisse
sine petre quondam in hac castitate persisterent. Nam in paradiso
nudi fuerunt et sine rubore et verecundia se viderunt
et quamvis patrarent peccatum et commederunt de ligno
paradisi sine peccato. Et quociens volebant exemplo ligno
vetito ipse [illegible] facerent si in illa castitate permansissent
ut scilicet sine omni rubore et verecundia perficerent
appetibile quodcumque. Per hunc modum isti dicunt se
posse resurgere ad perfeccionem status innocencie si reducere
se valeret ad talem castitatem ut sine rubore et remorsu
consciencie ~~paperent~~ perficerent quicquid cupit et affectat.
Sed quod dicunt se dormire cum appetitu dormire si carnes
sumat se affectant si comprehendunt [illegible] se bibit

ethys scilicet sine rubore et verecundia et remorsu conscientie
possent perfecte essent tunc perfecti sicut primi parentes in statu albe
Gdu innocentie extiterunt in quo talia sine rubore et remorsu
operabantur. Et pro hys ac et fortificacione sedi membri
passus adducunt quod Christus sit pro nobis ut nos immunes peccati delectacionem
nec leviacionem vel vigilanciam vel oracionem vel consilium istis
quia hec sanctam [illegible] est aliud nisi Christo imperare mortem
ipsam. Quod eciam patet ut dicunt ipsum peccati sed nos pati
aliquid et sustinere delectacionem ipsam ymmo pro nobis passus est
ut nos essemus ~~lib~~ liberi dextrum ab omni ~~[illegible]~~ lege
oneris et gravaminis cuiuscumque. Ista perversa malam et scelestam
in porrisum et heresis nephandas multas persuasiones laicas
duxerunt ad hoc ut nec remanerent vel vivent immo peccatum
mortale crediderunt committere vel omittere vel qualitercumque penale
corporis faciendo. Ista ergo verecundia carnalis destruunt
ut primus et secundus multos tempori et tradidit aliquos iudicio
seculari. Nam primum ipsorum notatum est falsum quia ipsi crediderunt
perfectorum primorum parentum in statu illa conscientie quam verecundia
et remorsus conscientie operabantur quod est falsum sed
ipsorum perfecti sunt in perfecta sublimata caritate ipsos tamen sed
fuit in eis nec a natura sed ex peccato [illegible] dicunt ipsum [illegible]
rapturam legem primi parentes 42o facto apertis sunt oculi
ipsorum et cognoverunt legem aliud esse membris [illegible] et
aliud [illegible] i. carnis. Et propter quod bestialitatem partes [illegible]
[illegible] erubuerunt [illegible] unde [illegible] et fecerunt
sibi perizomata. Istam autem legem carnis de qua loquitur
apostolus Ro. 7 a Video autem aliam legem in membris meis
repugnantem legi mentis mee et captivantem me in lege peccati
que est in membris meis. Illius enim primi [illegible] statim
primi parentes vel peccatum [illegible] in eis erubuerunt ~~[illegible]~~ re
mediante. Hanc legem isti nephandi heretici enim nec [illegible]
nec vitare licet perfeccionem sue libidinis effectum ipsum
[illegible] perfeccionem ~~et [illegible]~~ i. carnalem ruboris et
laboris simulare [illegible] legis repugnantes. Non ergo
[illegible] illa et [illegible] verecundie et remorsus conscientie
in actu [illegible] statu innocentie fuerunt perfecti illius status
[illegible] perfectos fecerunt parentes primos sed [illegible]
legem peccati patens sicut in suo effectu in carnem ruboris

et remorsus Non quod sint perfecti dicendi et respondi opera
sed sunt rebelles actus peti quantum sed sunt Ebissima
contra repugnandi quia licet repulsionem et verecundiam per meum
carnem peti quamquam singuli optant non tamen valent utcumque
illa perficere vel cumulando opera per applicatum tamen neque ad
libidinis Sed cum per hoc ostendit actus temporis quos agunt in prede
appetitum potest regnat tollitur scilicet eam sicut sunt in statu
dinoscentie Opinio autem sine posset sedquam hoc est impossibile
per statum isto / rationem opinio manifeste est falsum et ideo spiritualiter
plenum Complet Nec dicit apostolus est sic intencio ut Christus
pro nobis sit ut nos nichil patiamur sed dicit pro nobis passus
quia per se pati non poterat quia peccatum non fecit Et ideo pati
pro se non debebat nec poterat sed quia pro peccatis suis
nobis Iam sua pugna asseruit pro nobis passus est.
Non ut supportemus a pena tollitur sed ut opus nostra
penalia per passionem nobis auctorita sicut et confirmata
Dictum est Apostoli quod dicit Ubi spiritus domini ibi libertas videlicet
per spiritus ut liberi dicuntur ad fidem dicit licite est afferunt
sed intelligit quod spiritus sunt liberi a lege peccati et mortis
qualis fuit ventris et Mosaica que habet penas corporales
lex autem domini que est lex spiritus nos ab illa liberavit Et ideo
Ubi spiritus domini id est lex spiritus ibi libertas a lege carnis.

Nunc videndum est dominum de hiis in quibus superioris
sunt sicut inferioribus sive subditis obligati
que sunt dicta Iusticiam et Defensionem.
Et quia Iudex est animata Iusticia ut dicit philosophus
in Ethicorum et nullus Iudex dicitur quia scrip dare
plus habet Nec est Iudex in quo Iusticia non est Ideo
unusquisque superior diligenter debet advertere ut Iusticiam non
obmittat quia spiritualem obvia nec supra re parte amittit.

Circa illa vero que pertinent ad officium Iudicis est advertendum
quod ad officium Iudicis pertinet ut

Primo Iudex non debet esse
Munerum receptor pz II q. 3.
Epistola et c. Alii recte et c.
Non licet 1497 Non sane.
Et de hac materia vide. 5. v. ager lux
De vitanda cupiditate, Et de simili
tudine etc.

Non sit Munerum receptor
Odio persecutor Scelerum
Scelerum ex favore defensor
Consilio carnis possessor. Non sit tangere
Legum imitator transgressor
Furoris et ire exclusor Non sit
Circumstantiarum discussor impie te
Non sit Indirecte perpetrator regidior
Ipse causae examinator Non sit Iudex
testis et
accusator

Odium persecucionis — Secundo attendendum est odium persecucionis. Dicitur enim iudex iudicare ex odio cum eum quem vanum profert penam culpe non est liberat. Istud peccatum apte dicitur 11 q. 3 Ipse (?) persequitur quod si ergo ubi dicitur quod sententia aliquando est iniusta ex animo proferentis,

ex Animo / ex ordine / ex Causa

iusta vero ex ordine et causa. Aliquando vero iniusta ex causa et causa sed non ex ordine. Aliquando est iusta ex animo et ordine sed non ex causa. Et si quando ergo animus est iniusta ad aliquem sententia integritate ordinis iudiciarii in alterum vel in quolibet ... non amore iusticie sed livore odii vel precio et favore adversarii penam profert.

Et istud est peccatum quod fieri ... Crimina ... Et ... quod istud odium in multis iudicibus fit aliquando ex duplici causa

Avaricia — fit enim aliquando instigacione cupiditatis et avaricie, sublimitatis, adulacionis et rancoris. Exemplum huius 3 Reg. 12 de Achab Rege Samarie et Jezabel uxore sua et Naboth Jezrahelita. Achab enim et Jezabel uxor sua conceperunt odium Naboth usque ad mortem, quia vineam suam Naboth Regi Achab noluit dare, cum amore et cupiditate ductus est falsum testimonium contra Naboth et iudices iniqui sentenciam iniquam contra ipsum penam lapidibus obruendum fuit Naboth.

Rancor — 23 q. 8 Convenior. Exemplum huius ... 3 ca. de Marco (?) ... qui quam volunt adorare. Amon (?) ... in se vera et in omnes iudices penam delocaverunt et destruxerunt accepta rancori se ... Multi iudices invidie ... ipse cum cupidi et avari vellent ... populi vel domus accipere ... sed possent. Et si est qui eis non applaudit et adorat ... quod ipsi non applaudit et ... odio ... et opprimunt ...

Iste Rancor sed figura ... optime ... depicta ... a poetis ... ipse ... tristis et pallidus, qui ... manu ... tenebat. Et in alia ... portabat ymaginem que dentibus ... commordebat. Altera vero ... ad os applicabat et cum dentibus depo... rebat. ... Saturnus ... liberos suos scilicet Jovem, Junonem, Neptunum et Plutonem, quorum unus scilicet Jupiter ... patris ... debellabat ipsum de regno suo expulit et ante ipsum ... Marte ... qui dicitur Saturnus ...

absente preterea videbant de quibus Venus puella pulcerrima
inspiciebatur uxor dum Ops uxor sua in eundem Matrone
plenitudine purgabatur que opem omnibus dabat et panem
pauperibus porrigebat. Certe sic sunt Mali Iudices
odio pleni et avaricia et superbia qui dicuntur in operibus
Ipsi enim sunt pravis malis moribus subiugati cui
a rectitudine veritatis inclinati et ad viam per avariciam
mittunt Pallide cedit lunae quia quando eis dona et
munera non porriguntur Vel quia eis non applauditur
et adulatur Iste habet salem in manibus dum ad concupiscenciam
et secundum alios quos odio habet fallaciter rapinis iniurie
et iniusticie opprimunt de eorum spoliant rebus propter et
timore Iste comedit filios suos id est subditos suos
quos amare et defendere debent id est corpus suum consumunt
rapinis et exactionibus Iste est dimittens tenet quando
per famulos et officiales rapaces dimittuntur
Venenosos et draconinos ut quando sentiunt ut
ipsi indicantibus pauperes subditos devorent infamiter
et infestent Iste accepit Opem id est dominacionem simulacrum
in uxorem Domini aliquando contingit quod per multorum
devoracionem et afflictionem finaliter capit id est filiorum
et subditorum unus dum timet aliorum audacior contra
hunc patrem malum insurgit et ad seipsum per alios populos
ipsum trahit et a potestate sua ipsum castrat et contra
ipsum litigat tandem donec ipsum de regno id est prelatura
vel officio deiciat et deponit Sicut optime dicitur per
illud Iob 12 Cum condidisti [illegible] militie ordinem
corrupisti in terra quam relinquebant gentes Iustum enim est ut
qui filios suos et subditos diripit dispergit et spoliavit ut
ab aliquo filiorum et subditorum finaliter invadatur et castretur
potestate et a regimine deponatur Ita quod vitalia sua
per que sunt vires et potestates pro virilitas alios opprimende
depereunt In mare oblivionis et afflictionis ante
paupertatem contristantur Et contingit quod talis filius ipsum sicut
iniusti ipsum expellens de prelatura succedit eidem sicut
Iupiter Saturno patri suo Et contingit quod de vitalibus
ipsorum id est potestate tyrannica qua alios spoliaverunt
Venus nascitur dum eorum loco mali nequiores aliqui supponuntur

qua Romana familia et familia a Ballivis et Officiales curiarum
eius bona talia dederunt (?) propter multas res fratres quas
fecerunt et gesserunt in suis officiis tristiter et punitur solet
saepe et in eis largiuntur et gaudent. Et de vicibus
talium Romanis impedimentum et veritas quantum ut de ipsis
... dicitur illud quod sequitur. Capitulum IX. Item accidit
quod ... iniuste aliquis ... et in bonis suis alii
luxuriantur. Hec sunt detestabilia et periculosa omni iudici
Multo magis domino cardinali quia sic sepius sepe ad Romanam
curiam ... et de diversis regnis et quod sit in
curia a maioribus ... a maioribus ... valde puto ... longe late quod
... facta maiorum ...
... quod ... a multis domino cardinali qui
... et ... maxime ... dies 23

Sic ergo Multo magis domino cardinali hec vitare debent dies 23

Sacerdos ex favore defensor

Tertio iudex debet advertere ne sit sacerdos ex favore
defensor. Et est advertendum quod iudicium humanum sit in tribus
differentia. Primum est in quo favor humanus vincit, hic est iudex
[illegible]
[illegible]

Iudex et consiliarius

Iudicium in quo favor humanus est iudex et consiliarius
est iudicium mundi ... non solum ... in ... Romana curia
... ad ... et ... rogatum ...
... adulacio diligitur, veritas occultatur.
Ista sunt mundana iudicia ... et plateas
et clericos. Et est ... quia ... promovent in
iudicio per carnem et sanguinem ... vel alios clericos. Set ... quod sunt
carne et sanguine. Et in iudicio magis favor ...
vel consanguinei quam alios. Et non solum ... progenies
... et ... fautoribus, ... et
fautores nobiles ... plus divites quam pauperes,
plus adulacionem quam veritatem. Et per clericos promoventur
... fautores et consanguineos
et ... ista sunt iudicia humana
... infirmatis ... fragilis est et
... in ... et ... in adversis

Aliud est

Aliud est iudicium in quo favor humanus licet non sit iudex — *Iudex et non consiliarius*
est tamen consiliarius et est illud iudicium audientie apostolice
et forsitan dominorum cardinalium. Nam in isto iudicio favor
humanus non est iudex ut frequenter suppono quia non audivi quod
in curia Romana per dominum cardinalem aut in audientia alicui
umquam facta esset iniuria dominus dicit quibus non negligeret
causam suam sed videt et videtur quod non retractat cum aliquid
per errorem aliquid est commissum. Sed tamen quia favor
humanus est licet consiliarius in iudiciis illis et aliquando pro-
pter hoc contingit quod cause protrahuntur et suspenduntur per multa
tempora et multi quod litigatores et maxime pauperes coguntur
componere et ius dimittere et dimittunt et forsitan vendere
et contingit etiam quod cum dolore scribo quod plures inopinabiliter
moriuntur antequam ipsorum cause expediantur et hec aliquando
fiunt per favorem dominorum iudicum et aliquando per corruptionem
notariorum qui scribunt aliquando acta parcialiter et desertione
et unius partis committunt et tradunt per corruptionem et eciam
corrupti muneribus et multis modis et tales sunt variantes
in Romana curia per notarios per quos pauperes inopinabili-
ter opprimuntur et gravantur super quibus deberent domini advertere
Sicut fecit dominus cardinalis cum quo Campis [illegible] fuit
[illegible] de Colonia pluribus annis qui contra [illegible]
notarium in dedisse [illegible] [illegible] acta [illegible]
[illegible] copiam [illegible] [illegible] et sic [illegible] [illegible] [illegible]
[illegible] Sed fuit iste habuit tamen [illegible] [illegible] [illegible]
[illegible] Colonienses [illegible] habuit acta [illegible] [illegible]
[illegible] amplius [illegible] aliquando [illegible] [illegible] [illegible] non
poterat [illegible] [illegible] Hec et plura alia [illegible] [illegible]
quod clare fuerunt iudicia quod muneribus corrupti non
potuerunt [illegible] quomodo. Iudex [illegible] et [illegible] [illegible]
licet possum dicere illud [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et pauperem in [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible]
cum et [illegible] [illegible] cum [illegible] fecit cum [illegible] [illegible] [illegible]
cum in [illegible] [illegible] [illegible] Certe ad hoc [illegible] est
quod [illegible] [illegible] fecit cum [illegible] quia [illegible] [illegible] dominus
Stephanus [illegible] summus [illegible] [illegible] [illegible]
pater suus et [illegible] [illegible] [illegible] dominus cardinalis et
auditores [illegible] [illegible] [illegible] favore a iudicio suo et
[illegible] [illegible] [illegible] [illegible] [illegible] ius pauperis
[illegible] iniuria [illegible] [illegible] [illegible] [illegible] auditorum

Nam sunt nonnulli auditores quibus in sermonibus presentibus vbi
ipsorum volunt famam salutis eternam optant sepissime ab
ignotis laudes de ipsis dicuntur et ipsorum commendata et
iusta iudicia sepe narrantur Et etiam sepe reuelantur
aliquorum turpitudines et pigricia qua multi dant dierum
suorum fines et tempus dolorosus Iudex enim dixit
et constanter asseruit quod multo magis intrauit litteras ~~[illegible]~~
scientibus et clare cum peritis iniquitates et duritates suas quas
sepe ponunt in turbidis temporibus et per istas scientiam comparant
se posse quod pauperum obtinere et si non per suam saltem
cautelam se posse vim opportunius obtinere Forte multi
dicunt Requirunt legiste canonistas et arteste ut 2 q 1
Deus scit Vbi articulatum sunt conflictus et sunt de
nobis dicit in consilium qui tamen aut iudicare sunt et regunt
sicut ad sanctum propositum quod audiunt dare dispendit
et habet in opere sic capit impletum quod clamore complet
nescimentum Nam ideo hec dicit quod conueniunt sed ut nobis
consilium dicit hec perpetue in dispensandis negociis et
iudicandis consiliis et sic mala premiorum suis consiliis
presumunt credere quod confirmare hunc Cum et ego vidi
nunquam legiste canonistam dominum Hugonem dicit Sicut quibus
deus velociter ostendit in ipsum vbi ipse differimus
ad incipiendum ipsis ciuitatis pacem precaminum 23 q x Sicut
Nam ut ego dico omnem scientiam de re legittima non probatum
sed quod dilatauit non nouit nec altam pinguem aut tamen
pingwent aut applicans sermone admittitur Aut suam
per nuptias iustum possederit Aut quod Iudex querit ad partem
ceteris vel alios intendit negocia et conceptas fraudulas
admittat et comprobantes fictas prandent hec non sicut de
nec horum dico enim ceterum compage inhibere Nec iuste
diffinita possederunt Dicit vbi quod Sicut si Iudicium
nullum quod quem adeptum ita et iuste diffinita sunt
nullum pactum comprobant differri 2 q 1 Sicut

Nec iudex nec consiliarius

Tercium iudicium est in quo fauor humanus Nec
est Iudex nec consiliarius Et est Iudicium sancti Cornely
et eciam per dictum magistri Iudicium quod humanum Certe
Si omni homini comprehendit scelus famam contulit et
postponit Magis vltra hec compertit dicit cardinalis quia
fauor impetrat est quod per omnia percepit et non
facit 23 q 3 Cum per et ca ostendit

Unde et non corrigere potest ut dicitur est contra formam di. 83 Nemo
et c. sic. 1a q. 6 Si rex 23 q. 3 Admonemus Unde similiter
qui fovet in malis peccantibus vel qui piger est in corrigendo
ipse eis in malum fecerit. 23 q. 8 Illi plane et c. . Quamvis a malis
et c. Nerdice Dominus quod sanctus dicit Si non concurrent et faverent
malorum non possent utique aperta ipsi se aliquatenus exercere
Item cum consentit peccantibus et defendit delinquentes apud
deum et apud homines est maledictus. 11 q. 3 Cum consentit
unde et propter hanc causam bonus iudex considerat conta sedulitatem
ut cum sit iniustus possessor.

Item iudex debet advertere ne sit iniustus possessor
quia non habet securam procedendi in alio quod ipse committit
unde et contra Ambrosius super beato immaculata sic dicit
iudicat ille et alium extra ... qui non habet in se ipso quod condempnet
iudicat ille qui non agit eadem que in alio putaverit puniendum
ne cum deceat iudicent in se ... omnem. 3 q. 7 Iudicet
unde ergo iudicamus alium de causa cum ipse est possessor iniquo
peccans .... ipse est possessus semper condempnat. Iudicet se infortunatum
iudex cum cum vota ... tendeat ... condempnat se ipse
iudicio condempnat. 11 q. 3 ... contingit ... et illa
deservetur iudex qui scelus per ... indicabit.
Iudices enim .... in adultera accusandum unde dicit
illum sancti patris est ... in illud ... Iohannes 8.
Ille ... quod malignum ... sibi ... et postea
erexerit se dicebat ... Cum sine peccato est ... dicendum quod
... possit ... sed ... glosa dicit
quod ... ... petrum ... ... ligat in ... peccatum
... Sed ... Ambrosius dicit et est in glosa Iudicii. 3
... accusatores ... Iterum ... in eadem glosa ad hiberum
se dixit Iudeis Cum sine peccato est ... eiusdem
... quod in ... dicit ... alienum ... puniendum
... et ... ... impunitum
... ... ut ... ... corrigant
... alienum ... Hoc ille. 3 q. 1 Cum sine
... ... corrigere quod in se ipso ... impunitum

Item bonus iudex debet advertere ut sit legum imitator
quia qui iudicant ... quod legum est tenere. 3 q. 1 Iudicet unde et ... quod
... debet deponere in loco
iudicum et ... allegantia ... de officio ordinarii Si pastoralis

Nota ut sit iniustus possessor

Legum sit imitator

et de Reum. In prima. Cautum enim est legibus statutis ut faciat
redempcionem magistrum per legem non peccat quia non est ipse
sed lex condempnat 23 q. 5 Iudex et ca. se. lex enim
observari debet maxime in debitis ordinis observancie

Et quoniam est officium iudicis observare debet ut procedat
Et iurisdiccione iustitie
statute mi[se]ricordie et
debitum racionem procedere. Preterea debet

Et questionem cause discussione
facilitate redulicet conclusione
debitum sive appellacione
legem fundatam in
ordine sex modo
procedendi et fundando

Ordinis observancia. Plures enim in procedendo et plures consequenter in procedendo debitum est ut ipse iudex semper iudicet quam aliis conponet sicut et Apostolus I ad Cor. II. et de re. nam scriptum est. unde tempore iudicandi quibus autem debet esse iudex ut debitum est de. in statute legibus sufficient. Iudicet. Multum est enim quam de dicit dictatis quanto major iudex legis observanda inquam semper quoniam malum sit fine requirere ad restitucionem et ad totum necesse est legem ne possit inducere illud per quod inducunt ad satisfaciendum per legem sive sponte sive invite vel acceptare voluntarie delegacione a superiore et apparuit delegata quod posset ut decet inducere. Unde enim si fiet inquam sanum requirunt non tenetur ad restitucionem. Sed si negligens fuerit in petendo consilium a superiore vel aliis ibere potuit tenetur. Et si iudex aliquid contrarium committit sive aliquid per quem nos ipse nocuerit in gravamen partis esset suspensus per annum ab execucione officii et irregularis si interim celebraret sicut hic patet per de re. et re. indi. li. 6. cum. Item servandum observanda in iudiciis procedere quam per omnia medicamentis. Et scilicet quod Ezechiel magis in lu. sicut esset et cetera quam quod plures amplius nolo divinari. Ex autem debent iudices in cause cognicione hanc patet apte et grave Iob xxix. c. Causam quam ignorabam diligentissime investigabam quod vbi et ibid. est in Pro. Maiora cuncta tenere credenda sed tu audiendum et nemo puniendum ad pandum partem et constituuntur. Ex hic vero in appellacione sine deliberacione racionem

Ordinis observancia
Cause cognicio
Sine appellacione

rem ut dixi. Tertio pari modo quod debent sicut ex zelo iusticie
dixi ut vim et extorsionem odio ducant. Sed autem dicit
sicut cum observancia perfecta et misericordia [illegible] in ultimo medio
istorum ca. Septimo quod iudex sciat aliquid veritatem quam Iudicandum secundum allega-
esset falsis testibus convictus. Dubium est apud multos an ta.
iudex teneatur [illegible] iudicare secundum leges an secundum veritatem quam novit
[illegible]

[illegible] De officio [illegible]

[illegible] ad superiorem [illegible] allegata [illegible] iudex

[illegible]

[illegible]

Sexto [illegible] bono iudici ut [illegible] Sit suorum
[illegible] confessor.

[illegible] ii. q. 3. ii 93

[illegible]

30 q. ult. c. final. Iudicantem oportet cuncta rimari et ordinem rerum placida inquisitione discutere

Iudex debet esse sapiens … Ne … racionabiliter fallitur per ignoranciam … simplicibus … per ignoranciam … flectitur per … varia

Circumstanciarum discussor

Septimo bonus iudex debet attendere ut circumstanciarum sit discussor et istud libere summe iudici est necessarium ut non solum attendat circumstancias negocii et cause de qua agitur sed eciam personarum agencium et contra quas agitur quia racione si parum contingit unum dimitti ut contingat duos parum immerari unde et in talibus litibus valet advertere non dilaciones multe dentur per quas possit parum continue in lite detineri quia parum diu litem continuare non possit nisi vel succumbat vel sibi necessarie exponat. Advertendum sunt ergo in singulis negociis et personis causa et qualitas negocii an superioris vel equalis potens humilis sit supplicans. 2 q. 1. Imprimis. xxx q. ult. ca. ult. Iudicantem

Ne sit credulus et vindicte properator

Octavo bonus iudex debet advertere ne sit credulus aut vindicte properator quia ferum hominis similiter credulitas et vindicte multi mala operantur. Nec quod similiter credulitas sequitur similiter vindicte. Multi enim sunt et magni qui sunt valde properi in credendo malis et maxime dictis contrariis et velocis est similiter et precipiti ad vindictam. Contra quos scribit beatus Ignacius Ep. Io. ep. Corinthiorum d. c. Quod vos ad aures vestras de fratribus clericis pervenit quod te iuste possit offendere facile non credas nec ad vindictam te vox attendat iracundia. Di. 86. c. quod. Et huic dicto concordat decretum libro … ut dicit c. Cum vero sit quod tamen iudicia non sunt credenda nisi rite audiens ad iudicium. 11 q. 3. c. Cum et 17 q. 4. c. Si quod. Et ferum periculosa est non festina credulitas nisi quia ad ipsam sequitur festina vindicta. Festina autem vindicta in multis capitulis prohibetur. Nam licet vindicta que fit animo ulciscendi sit mala animo tamen corrigendi licite infertur malis nisi caritatem habeant ultionem 23 q. 4. Non est et dis. l. Ut consistit dum si vel nisi timeatur desperacio et obstinacio. 23 q. 1. Cum ergo hic nisi timeatur perturbacio periculum 23 q. 4. (?) Si timeatur maius periculum .l. dist. ut consistunt ibi si reatus vel culpa non sunt manifesta per iudicium 23 q. 4. forte ibi si tremens sola iudicia est in … quia et vindicta sunt quod scribitur 2 q. 1. Si peccavit. Vindicta que non est expediens ut sic fiat animo corrigendi in capitulo predicto sed animo ulciscendi inquam est iniuria X de … c. 14 q. 1. Quod debet 23 q. 4. … Nec est vindicta facienda de unde peccato quia illa dei est facienda quod dicit … vindictam … 23 q. 1. c. 1 … ut vindicta … quod est ad lectionem 23 q. 1. Nisi et in patria 2 q. 4. ha. a. … ex hiis.

Mulier … confessio … … … vindicta … iudicium … nobis

Non sit judex testis et accusator

203

Nono bonus judex cavere debet ne sit judex testis et accusator. Judex cum sit accusator quomodo impune non decet. Sicut nec Christus Judam arguit a se corripi licet de eius perfidia clare sibi constabat 23 q. 2 Si quis. Et mulieri deprehense in adulterio Jo. 8 deprehense ubi sunt qui te accusant / Et nemo ulterius condempnavit / Sic judex non debet esse accusator et testis sicut cum dicit [illegible] in [illegible] et [illegible]

Multi corriguntur ut Petrus / Multi tolluntur ut Judas. Multi nesciuntur donec veniat dominus qui illuminabit abscondita tenebrarum. Nota non quod a quibusdam probari non possunt. Quibus hec prodest ut dicunt sit mortalis vel medicinalis nisi aut sponte confessi aut in aliquo seculari vel ecclesiastico judicio nominatum aut convicti. Quibus cum corpus sibi auctor assumitur nec unquam idem sit accusator et judex [illegible] 2 q. 1 Multi. Talis cum judicibus [illegible] Declinari quia [illegible] est suspectorum judicum insidias declinare 3 q. 1 [illegible] suspecti / Et ideo [illegible] sit [illegible] testes [illegible] et judices sicut [illegible] patet per medium / Est [illegible] qualiter observandum ut in omni judicio [illegible] et publico [illegible] persone [illegible] judex / accusator / defensor et testis [illegible] aliquis [illegible] duorum vel trium in hac [illegible] [illegible] [illegible] videtur sit [illegible] in parte. Quia nullus unquam presumat accusator simul esse et judex et testis / Sit [illegible] quam [illegible] 3 q. 7 [illegible]

Non sit Nego [illegible]

Decimo bonus judex debet cavere ut [illegible] quamvis [illegible] judicium est [illegible] tempus [illegible] [illegible] [illegible] 3 q. 2 Judicium [illegible] [illegible] judicium publicum debet [illegible] 7 [illegible] et [illegible] [illegible] [illegible] et [illegible] ~~[illegible]~~ [illegible] Sed forte judicium [illegible] [illegible] timor est

Non sit timor remissior

Undecimo caveat ne sit timor remissior. Quamvis aliquis timet [illegible] [illegible] vel [illegible] multiplex. [illegible] alii ne se offendantur perturbare in [illegible] [illegible] [illegible] quia sibi [illegible] quod [illegible] familiare [illegible] / quia sibi [illegible] [illegible] [illegible] familiaritas contingat. Alii [illegible] tyrannidem [illegible] [illegible] [illegible] [illegible] familiaritas [illegible] et [illegible] [illegible] justa [illegible] [illegible] timor et [illegible] [illegible] [illegible] vel impeditur [illegible] et alii timet [illegible] [illegible] vel publicare [illegible] [illegible] [illegible] [illegible] dominatem [illegible] [illegible] / Et omnis talis timor est malus et magis in judice [illegible] [illegible] odio vel amicicia vel [illegible] vel alii cum [illegible] quolibet modo judicium [illegible] [illegible] testis [illegible] [illegible] vel [illegible] [illegible] hostili [illegible] [illegible] [illegible] judicando [illegible] judicium [illegible] vel [illegible] in judicando [illegible] [illegible] in [illegible] [illegible] qui est justicia et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 11 q. 3 [illegible] et [illegible] quia [illegible] magis timet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

Iudex magis debet sequi misericordiam quam executionem quam rigorem

86 di. Non satis
50 di. Ponderet
26 q. 7 Alligant
te 3 q. 9 Demi

Non sit nimpie rigidior

Tredecimus requiritur in bono iudice ut non sit nimpie rigidior
unde et apostolus 2 thy. 2 et Augustinus obsecra increpa
in omni pacientia et doctrina debet quod iudicium esse mixtum
pyetate et rigore quia si quod disciplina vel misericordia
multum destituitur si vna sine altera teneatur. 45 di. Disci-
plina et passim. Misericordia quae est laudabilis in sanctitate
faciendo quaedam est quae tamen reprehensibilis est nec multum
apparet compulantes sedentes nam nimia indulgentia solvitur
unde et ca. si. di. Omnes qui iuste iudicant stateram
in manibus gestant in utroque pensu iusticiam et misericordiam portant
sed per iusticiam reddunt peccati sententiam per misericordiam peccati
temperant penam ut iusto libramine quae per equitatem corri-
gant quae non per misericordiam indulgeant. Imperat hoc
leonis iudex vinum oleo alio ad sanandum vulneratum
samaritanum luce X. vinum [illegible] mordicant
et mundi fiant oleum levant et sanant [illegible]
quia plus [illegible] magnitudinis quam rigoris. 45 di.
Cum sacerdotum et ca. licet. Unde et apparitas
nimie misericordie nec correctionis respicit ad salutem
aliud. Sunt beati.

Circa premissa aliqua questiuncula sunt movende. Primum est
consilium scientiam iudex debeat habere. Ad quam sic
secundum Barth. in glo. super ca. Separatus de rescriptis quod
iudex debet esse peritus [illegible] inquirere ab aliis
quod cum legem oporteret in aule et iudicii [illegible] coll.
vi. de conf. et offi. Ex litteris [illegible] pilkatus iste
et haberet [illegible] sine periculo [illegible] pt
et [illegible] quod iudex in causa [illegible]
[illegible] sit peritus in causa [illegible] in glo. super [illegible] m. dis
XX. [illegible] Secundum Medicus [illegible]
Plato de [illegible] et de [illegible]

Utrum vero iudex possit habere aliquo casu penam [illegible]
[illegible] Si accipit vel capit [illegible]
[illegible] sive determinatur ad bonum vel ad malum [illegible] sum
ad [illegible] iustum [illegible] vel accipit ad [illegible] vel accipit
[illegible] nec debet dare [illegible] ad restitucionem [illegible]
[illegible] dolo vel malicia aut culpa negligencie [illegible]
malam [illegible] secundum [illegible] licite fieri [illegible] iudex
[illegible] quod iudex est tenetur facere [illegible] et [illegible] ad [illegible]
[illegible] vel si per aliquam [illegible] penam recipit [illegible]

et cum grossiores quantitates [illegible] est idem si recipit pecuniam
ut non iudicaret cum debet iudicare vel ut non male iudicaret
1 q 1 Iudicium et de symonia Nemo Et Augustinus 11 q 3
Non licet iudici vendere iustum iudicium [illegible] licet advocato
vendere iustum patrocinium et iurisconsulto verum consilium
glo[sa] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] confessionis est
cum quis in officio constitutus extorquet aliquid per metum
a subditis Aut cum non vult facere quod tenetur nisi data
pecunia Aut cum aliquis officialis et iudex ac milites
ultra statuta stipendia extorquent unde et beatus Iohannes baptista
dixit [illegible] contenti estote [illegible] stipendiis vestris neminem concuciatis
Si vero iudex pecuniam sic male receptam idem Luce 3
tenetur [illegible] non illi qui dedit quia turpiter dedit
[illegible] per [illegible] [illegible] vel [illegible] [illegible] [illegible] sed ei dabitur
in usus [illegible] dist [illegible] et alibi 1 q 1 Iudicium
Ar [illegible] q [illegible] Si quis in [illegible] Si vero recipit pecuniam
ad faciendum iustum iudicium quam forte mora fuit [illegible]
Credo quod [illegible] eam tenetur ad restitucionem quia [illegible] pecuniam
[illegible] facta est [illegible] et quod [illegible] iudicium [illegible] est
[illegible] [illegible] pecuniam [illegible] [illegible] debebat [illegible] / Et hec sunt [illegible]
Non sane 14 q 7 Et de symonia [illegible] Si vero aliquis
pecuniam dat iudici ut cum in iudicio [illegible] [illegible]
sub spe [illegible] et [illegible] [illegible] ac tamen [illegible] debebat [illegible]
corrumpere Non [illegible] sed pauperibus vel [illegible] in [illegible] dist [illegible]
vel [illegible] arbitrium [illegible] restituendum est ut dicit Non sane
Si vero [illegible] perdidit causam suam [illegible] hoc quod iudex non
vult facere [illegible] iustum tenetur ad restitucionem [illegible] est [illegible]
[illegible] qui per eius negligenciam [illegible] [illegible] 23 q 3 dicit
2 q 7 Administratores [illegible] [illegible] [illegible] quod iudex
numquam pecunias pro lite [illegible] [illegible] [illegible] [illegible]
pro [illegible] [illegible] 86 [illegible] [illegible] et hoc [illegible] de ordinariis
iudicibus qui [illegible] et [illegible] [illegible] [illegible] et de
hiis quibus [illegible] iudicium non [illegible] facere [illegible] expensas
Alii vero qui non sufficiunt ad illos [illegible] sicut [illegible]
contingit de iudicibus delegatis [illegible] [illegible] moderatas expensas
et [illegible] [illegible] [illegible] de [illegible] et [illegible] Cum ab omni 1 q 2
[illegible] Nemo [illegible] [illegible] [illegible] stipendiis [illegible]
1 q 1 [illegible] [illegible] [illegible] [illegible] non [illegible] ac [illegible]
[illegible] iudicium et [illegible] [illegible] sed [illegible] recipere de bonis
et [illegible] [illegible] [illegible] [illegible] et quod non [illegible] [illegible] recipere
a [illegible].

Ulterius quaeritur an iudex possit aliquem condempnare sine accusatore. Et quod sic arguitur [illegible]
[illegible] quia iudex est medius [illegible] iusticie [illegible] et [illegible]
[illegible] ad ipsum [illegible] pertinet quando [illegible]
[illegible] ad alterum. Et ideo oportet quod iudex [illegible]
duos [illegible] [illegible] est reus et alius accusator
[illegible] accusatores. Et [illegible] 27 [illegible] est [illegible]
[illegible] aliquem condempnare [illegible] accusatore [illegible]
ad [illegible] [illegible] defendendum accusatum
[illegible] infamia [illegible] [illegible]
accusatorum habent [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] clamat ad me de terra
[illegible] de sanguine [illegible] [illegible] clamat [illegible]
[illegible] [illegible] Evidencia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] accusator [illegible] et [illegible]
[illegible] infamia iudex [illegible] [illegible]

Ulterius est [illegible] quod iudex [illegible] possit [illegible]
aliquem a pena absolvendi [illegible] [illegible] accusationem est
[illegible] [illegible] [illegible] et [illegible] [illegible]
accusatus est [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] in Republica [illegible] habet
est [illegible] velit [illegible] [illegible]
licite absolvere. [illegible] hanc publice [illegible] non videtur
esse [illegible]

Cor[illegible] Quarto [illegible] iudex [illegible] est [illegible]
[illegible] [illegible] Moysi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] allegatur [illegible]
[illegible] [illegible] [illegible] Deus legem
[illegible] [illegible] Deus [illegible] et [illegible]
9. [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible]
9. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pena [illegible] [illegible] [illegible]
9. [illegible] [illegible] [illegible] pena
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ac cadit dum ac omnis creatura est / Sed secundum medicinam
est magistra sibi ipsi / Et iudicium non operatur perfecte
vnicuique suo / et maxime cum sibi bene placita sunt illa
tamen aliud / Et hec ipsi habere non debent / quam du-
plicatas opus et habentes duplicitatem abeat et trahebat
et quibus se trahebat posse cadunt / Sed in breviter [illegible]
errantes et non sit licitum quamquam iudicare et cadere.
Sed tamen hec licitum est quod procedit ex [illegible]
Iustitie et quod procedit ex sinceritate caritatis et hec est
Iustum iudicium / Et de quo dicitur [illegible] dixisse
Iustum iudicium iudicate / Sed hec est triplex temerarium iudicium
et inhibuisse iudicium / hec est quod dampnat et postponit
vel usurpatum / Et temerarium est quod [illegible] voluntate et affectione / Vel ex
certa ratione solo iudicat sed voluntate / et [illegible] quando
quamquam legitimis [illegible] iudicat [illegible] leviter quartum
Unde ex talis sunt set [illegible] sunt [illegible] tale facere
iudicium temere iudicant et [illegible] iudicant
[illegible] legis vel rationi secundum quas iudicare debent [illegible]
Pari modo cum iudicant de hiis que ad eos non
pertinent iudicare / Sicut iudicare de dubiis de quibus
iudicare non debent vel super [illegible] sit ut dicit Augustinus
in libro de sermone domini in monte temerarium iudicium est
Iudicium vero usurpatum est quando quis non est iudex
datus vel constitutus ab illo qui potuit de iudicio se
intromittere / Talis enim sibi usurpat iudicium cum
potestatem non accepit / Sed enim iudicium [illegible] prohibent
et non iudicare et de illis de quibus iudicare non debent
Et ex [illegible] iudicium et [illegible] quibus iudicium
recte et licite fit / Exemplum [illegible] sibi ipsi usurpat
alios iudicare quos non debent / Vel ex levi quartum
alios condempnare / [illegible] prohibent / Sed quamvis omne
iudicium esset malum / secundum quod temerarium et usurpatum
esset malum / Istis [illegible] in iudicio [illegible] sunt periculosi
sunt dei et [illegible] prohibent valde iudicandi non [illegible]
Sicut et dicit [illegible] / Sed tamen in [illegible]
prohibent [illegible] prohibent voluntatem [illegible]
sine [illegible] / Pari modo dicit [illegible] [illegible]
[illegible] ut in [illegible] sit / Non ad [illegible] omnes delectum
simpliciter / quia [illegible] delectum [illegible] / Sed prohibet delectum
ad [illegible] quem magis est secundum voluntatem [illegible] secundum
legem [illegible] / [illegible] et prohibent dumtaxat [illegible] voluntate
[illegible] / Sed [illegible] dampnans secundum [illegible] delectatione in [illegible].

Temerarium

Usurpatum

2 Ex quo patet quod secundum legem Moysi mendacium esset contra lo
veritatem / Mendacium [illegible] quia Johannes in apocalypsi Moysen
appellat servum dei / quod non esset si lex sua mala
esset et dyabolica / Item apostolus in epistola ad Hebreos
dicit quod Moyses quidem fidelis erat in tota domo sua
sicut famulus in testimonium eorum que dicenda erant / Et deus
in Exodo volebat audire Moysen et prophetas / quod
utique non fecisset si lex sua mala fuisset / Item deus
apparuit [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] a Moyse et prophetis / quod utique non fecisset
3 si lex Moysi fuisset dyabolica et mala / Item [illegible]
[illegible] dicit quod deus solum sit vindicativus malorum et
[illegible] [illegible] [illegible] / Certe non est [illegible]
[illegible] post hanc vitam / Non [illegible] [illegible] [illegible]
[illegible] [illegible] aliorum / Unde non dicit [illegible] [illegible]
vindictam et ego retribuam / Sed [illegible] [illegible] [illegible]
[illegible] effugere / Dei vindictam [illegible] [illegible] debet / [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] ordinacionem dei [illegible] Romanos 13
Unde et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad vindictam malorum laudem vero bonorum
Et Christus dixit Pilato / Non haberes potestatem in me
nisi tibi datum esset desuper / Quando ergo [illegible] [illegible]
4 Et [illegible] [illegible] dei vindicta [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est / [illegible] est [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] vindictam [illegible]
in [illegible] [illegible] in futura vita / Ex quo patet [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] / Nec hoc dixit Christus / Nec
[illegible] observare [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] observare [illegible] / Nec [illegible] [illegible]
malorum [illegible] / quia [illegible] [illegible] [illegible] [illegible] observant
[illegible] / quia [illegible] [illegible] / [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] observant [illegible] [illegible] [illegible] [illegible] est
malorum [illegible] / quia [illegible] [illegible] [illegible] [illegible] [illegible] et
7 [illegible] / quibus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / Ad [illegible] [illegible] apostolus Romanos 12 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] verbum apostoli est

erant temporalibus iudicibus & plus usurpatores spiritualium
iudicandi illos qui erant sub lege xpi qui tibus
iudicabant ali iudicabant
vt statut' veteris in lege veteri. Et | dicit aliqui iudicabant
eos cum hij ad quos nunc pertinet. Unde et dicit Apostolus qui
eos cum hij ad quos nunc pertinet iudicare et qui non iudicant
iudicant nec iudicandi nec spiritualia. et ideo non iudicant
iudicantes eos spirituales. Xpus ergo et Apostoli in pluribus
locis eorum et ecclesiarum exemplum tradiderunt temporalia et
usurpata que sunt contra legem eorum / sed semper potiam
usurpata que sunt contra legem. Vnde dixit Paulus predictus
commissa sunt ecclesie. Xpus enim dixit Tradetur in manus iudicis
iudicare. et hac ergo apparet quod Dedit / sed Medicamentum fecit
quam sunt concepta fuerat. Relinquit / set Medicamentum fecit
quando facta sunt. Et dixit Nec euntis voluntati
cum hac Xpus est nunc iudicatur sed tibi voluntas
Vnde quod ipse dixit Pilato si fuisset iudicare negavit
iudicium eum & regem gessit.

Grave est adulterium principaliter / quia homo
tenetur ex proximo suo. Misericordia / fidem Misericordia
dilectionem / et veritatem. Misericordia
ostenditur et consistit in operibus operum
Misericordie. Opera vero Misericordie sunt duplicia
vel sunt spiritualia / et quedam corporalia. Et licet Elemosine spirituales sint
ut sunt consilium dare, doctrina, sive Correctio
potiores tamen corporales. quia spirituales / quia panis vel alia
sunt corporales nobiliores / quia spirituales / quia panis vel alia
Elemosina corporalis / tamen ea extra illa que dat elemosina
spirituales / quia spiritus dei. Augustinus quando Elemosinas sunt alias
spirituales / quia spiritus dei. Clamor quando Elemosina corporalis presertim
pertinet esse potest et contingere per Elemosina corporalis presertim
spiritualis / quia urget esse perpetrandus fame moriens quam docendi
Sicut et indigentia plus expedit. Philosophus dicit quod philosophari
ultimus est / dicendum quod dic Elemosina indigent Ideo propterea
et obmittentibus eam promittit mortem vt patet Mt 27 quia Xpus dixit
cum habetis eum non dedistis michi manducare. Et concluditur iste
Maledicti in ignem eternum. Et 25 / quam Ovis ad Creator
ante dei et ipsi est peccatum mortale. Et quia Negatio ut
sermonibus Elemosine homini indigenti a petente dicit est
contrarie fides est peccatum mortale. Unde et 1 Io 3 dicit
qui habuerit substantiam huius mundi & clauserit viscera
sua videt fratrem suum necessitatem habere & clauserit viscera
sua ab eo quomodo caritas dei manet in illo. Et patet quod
qui Dare Elemosinam cedit propter proximo / Ita dare semper
ymmo dare Elemosinam credit propter proximo / Ita dare semper
i. quo modo dei / sed si non / quia si actum non sit si contrarium est
Dimissum. Et ergo non est misericordia.

Dantis
Superfluum

Sed hec a° ut Elemosina dicatur pro certis circa aliquid sit attendendum
Ex parte dantis aliqua ex parte recipientis / Ex parte dantis ut
sit ei superfluum ultra sua necessitati / que vero et perfecta omnis
incipit a seipso ex quo hoc alias dicit quod scilicet est necesse
non est quod [illegible] / Nec scilicet caritate / qua quilibet plus se [illegible]
aliis obligatur / Oportet ergo quod Elemosina sit superfluum
etiam quia ipsi dant ut Dominus debet et non solum scilicet superfluum
non ex aliis quorum omnis gerit / et promptissime plus
aliis obligatur quorum cum accepit quam aliorum / Sed
videntur duo Nec necessitati sue minus extenderint
Videntur duo ne cum sua minus extenderit / et
necessitatis extendere cum necesse sunt non est / Cum
dicunt [illegible] non necessarie que ex suis minus extendere
cum similiter minus Multiplicantur et esse deliciose

Rapientis
Necessitas

Ex parte vero recipientis requiritur / quod necessitatem habeat
Aliquin non esset ratio quare ei Elemosina deberetur
Non enim [illegible] ut necessitatibus omnium subvenire / non
omnes necesse obligant ad propter / sed hi illa quod reperiuntur
necessitatem patientes Nec alicunde possunt provideri / sicut alios
Elemosina sit de superfluo et necessitatem supplet patientis Ergo [illegible] Dominus
credit [illegible] Alias vero dat Elemosinam [illegible]
Recipientis et hec est estimanda secundum quod probabiliter potest
[illegible] superfluum Unde [illegible] quilibet habet [illegible]
[illegible] anno forte [illegible] nichil superfluum reputaret hec
[illegible] de [illegible] quod [illegible] probabilis
probabiliter ergo [illegible] attendendo / Et illud
reputatur superfluum [illegible] superfluum [illegible] reputare
Et [illegible] homo [illegible] per [illegible] necessarium [illegible]
quod [illegible] est [illegible] superfluum reputaret / Pari
modo [illegible] homo probabiliter potest quod anno [illegible] habebit
[illegible] hic anno [illegible] quod [illegible] cum [illegible]
non superfluum reputaret / Concordat hoc dicere [illegible]
Thomas [illegible] quod [illegible] dis 17 et ad [illegible] / quod tunc
intelligendum est [illegible] necessitas / quod apparet [illegible]
probabilia [illegible] necessitas [illegible] vel [illegible] ei [illegible]
[illegible] / Sicut cum aliquis videt aliquem tam debilem quod
[illegible] non potest vivere / et tam pauperem quod nichil habet
Et alios videt tam pigros [illegible] tales

subvenientibus sicut tales et debet in extrema necessitate reputari
Ideo cum est expectanda ultima necessitas ut incipiat
agonizare vel tunc debitum quod elemosina sibi non
prodesset quia se iuvare non posset. Elemosina
Ultimo est sciendum quod aliquibus debet elemosina ex	Ex debito
debito sicut prelatis et predicatoribus. Maxime si
necesse fuerit et constat etc. [illegible] hec offertur quia
cum [illegible] [illegible] spirituale sicut [illegible] petere et audire	Ex indigencia
tenetur sibi dare. Similiter vero quibus debetur elemosina
ratione indigencie. indigentibus est subveniendum si hoc sufficit
singulis petentibus exhibere. Loth cum fuit Abrahe
et Abraham quia [illegible] ante [illegible] recipiebat ad
hospitalitatem meruerunt [illegible] singulis recipere quos
forsitan [illegible] [illegible] aliquos repulissent. Non cum ex
vita ipsorum qui recipiuntur mercedem reddet deus
sed ex voluntate et honore [illegible] et commendavit
bonitate. Dicit hec et alia dicit Joh. Crisostomus super hebreos
xx di. [illegible] Unde [illegible] dicit [illegible]
Elemosina pro sustentacione non superflue sed [illegible]
ii q. 3 [illegible] [illegible] Nisi ex [illegible] necessitate vel sibi
negligeret iusticiam. Nam in tali casu dicit beatus Augustinus
[illegible] esurienti panem tollere si [illegible] [illegible] si eum
iusticiam negligat qui esurienti panem frangit
vel a iusticia seductus acquirat. 14 q. 7 Non omnis
hec tamen est intelligendum nisi esuriat ad mortem. Item cum
debeat pasci contemptor iusticie negligat di. 86
pasce. Sed vero quis non sufficit dare omnibus attendendum
est conditiones et circumstantie quas tetigit Ambrosius pastoralis
li. de officiis que sunt novem scilicet
[illegible] [illegible] [illegible] declaratur 86 di. Non satis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dicit quod [illegible] [illegible]
magis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] magis [illegible]
Est tamen [illegible] hec [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible].

fides
causa
locus
tempus
modus
necessitas
etas
debilitas
nobilitas

Nam [illegible] magis indigenti et magis [illegible] ad [illegible]
bonum est magis danda quam [illegible] [illegible]
Maxime in ultima [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Et hinc est

Concordat doctor sanctus q 31 art 3 d. quod ordinata caritas et beneficium ad magis coniunctos per attendendo est extendenda licet ipsa coniunctio diversa inspicitur et secundum diversa possit attendi quia quidem sit coniunctio temporalis et ipsa quidem est utilis. Alii sunt carnales et in eis sanctae fidelitate sibi invicem obligantur et coniuncti. Alii spirituales coniuncti. Et tamen magis est subveniendum in illo in quo coniunguntur licet et hoc variari possit secundum diversitatem locorum et temporum et negotiorum. Nam ceteris paribus communi necessitate magis est subveniendum quam propinquo legis necessitatem nimie paterent. Vult etiam si unus est magis coniunctus et alter magis indigens. Sed si indigentia sit ultra et coniunctio habitum non potest una regula dari an sit magis subveniendum. Et ab dicit sit coniunctus propinquus quod prudentis viri discretio potest inducere.

90 Sed ut dicitur Paulo quod pater orphanus et coniuncti filius sunt indigentes nec vero possit utrique subvenire quem ipso alteri debet ponere et ipsa dicit Ray. quod ceteris paribus est quod prouidendus sit pater in extrema communi. Sed in extrema vero prouidendus est patri. Ecclesiastes iii capitulo xi Honora patrem tuum et matrem. Hoc ultra quod si eius indigeant ceteris si coniuncti indiget ad mortem ultimam non vero dant eis parentes ex alia parte providet. Vel aliquis alia publica persona quibus utilitas ecclesie vel reipublice ut in communi magis providet sibi dependet quam patris. Vult et doctor sanctus thomas ubi supra.

Lucis est adiutrix Eius elemosina sit danda. Gaudent ad quod respondet doctor sanctus thomas q 32 art 10 quod in datione elemosine potest attendi ex parte dantis et ex parte recipientis. Ex parte dantis sicut cum aliquis dat multum quod propriis sufficit laudabile est habendum dicit Thomas 3 d. ubi talis fuit laudanter velut si coniunctis ex priori habent unde statu suo unde et dicitur

laudat viduam mittentem duo minuta etc. Ideo dico vobis
quia vidua hec pauper plus quam omnes misit Luc 21 quia
omnes isti quod habuerunt miserunt. Expone vero respectu
elemosinam dare de habundanti. Ideo quia supplent sufficienter
eius indigenciam ergo laudabile est habundanti elemosinam dare
alicui et respondet ad sufficienciam et hec non est laudabile set
melius est pluribus indigentibus impertiri et largiri [illegible] et apostolus
1 Cor 13 Si distribuero in cibos pauperum etc. Ideo propter hec cautela
elemosine docetur ut pluribus prosit. Considerandum est quod
in hac [illegible] et [illegible] magis debilis ut nobilis
ac [illegible] magis [illegible] est [illegible]

In summa quod est advertendum quod in elemosina dando sunt 3 — 1 Iusticia
qualiter consideranda scilicet Iusticia Ordo et Intencio. Iusticia ut
non de rapina non de usura non de symonia sed de licite
acquisitis et receptis. Advertant quod illi munera recipientes
qui impium iustificant pro muneribus Iusticiam impetrunt
pro muneribus [illegible] et insufficientes promovent pro muneribus
dignos opprimunt pro muneribus indignos promovent pro muneribus
malos et corruptos supportant et excusant pro muneribus
quia elemosina [illegible] non est de [illegible] Quid quod valet
talibus [illegible] fundare monasteria [illegible] collegia
Certe nichil quia elemosina non debet fieri de male — 2 Ordo
acquisitis [illegible] non est [illegible] Ordo quod debet
attendi ut primo [illegible] Luc 6 [illegible]
[illegible]
[illegible]
elemosina [illegible] publice [illegible]
[illegible] Gal 6 [illegible]
[illegible] elemosina [illegible]
[illegible] elemosina [illegible]
[illegible] 86
[illegible]
[illegible] — 3 Intencio
[illegible] 86 [illegible]
Intencio quod est [illegible] elemosina [illegible]
ut [illegible] ad laudem [illegible]
elemosina [illegible] plus [illegible] dat
[illegible] elemosina [illegible]

Nec considerandum est quantum detur sed qua mente quia affectione detur quod
patet de pen. di. i. c. l. Danda est ergo elemosina ab omni
homine qui ab ipsa deratur nullum hominem excipere ac supportare
Est ergo quod propter omnibus offerens omnibus tractibus nec non
et ad omnibus ostenda sed publicam in [illegible] non [illegible]
vel vel [illegible] et [illegible] excipere Omnibus in quod [illegible]
ut ostenderet non habeat que [illegible]
est et ideo omnibus [illegible] [illegible] plenitudo virtute
Respice quam singulis. Et quibus liquet quod [illegible]
ad largiendum elemosinam magis obligantur quia si quibus
maxime sunt similiter ad hanc obligantur multo magis [illegible]
sunt ergo [illegible] et elemosina est [illegible] unde et [illegible] non
prestat [illegible] et [illegible] nisi assit elemosine largicio de
86 fratre. Si ergo [illegible] ad [illegible] [illegible]
[illegible] mundus [illegible] et [illegible] [illegible] quam
elemosina pauperibus [illegible] · 16. q. 1. Ratione. Multum
est formidandum deo [illegible] ne [illegible] cum affligeret
aut spoliis [illegible] [illegible] [illegible] beneficiorum suorum
[illegible] et [illegible] ac aliis quovis modo si pauperibus
non [illegible] sicut [illegible] Sunt elemosine quam
[V]erus est [illegible] [illegible] [illegible] corporales de quibus
et hec [illegible] [illegible] dicitur est [illegible] spirituales
[illegible] corrigere delinquentes et [illegible]
viam veritatis [illegible] · 97 [illegible] · Est igitur [illegible]
Danda de offensis [illegible] [illegible] Nec ab
hac elemosina aliquis se potest excipere sicut ab
elemosina corporali pauper potest se excipere. 87 di. [illegible].
Debet ergo [illegible] [illegible] si offendit vel turbat per-
[illegible] [illegible] [illegible] quod [illegible] dimittere de
[illegible] [illegible] ergo est regula et exemplar aliorum [illegible]
[illegible] magis [illegible] [illegible] [illegible] multum [illegible] quibus
magna [illegible] [illegible] sunt [illegible] quod si [illegible] homo
qui [illegible] magnam [illegible] in ipsa et [illegible] [illegible]
ad statum magnum et altum non [illegible] [illegible]
[illegible] [illegible] [illegible] et ab inferioribus et [illegible]
in [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] sue [illegible] Sepe ergo [illegible] quod [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] et [illegible] in [illegible] [illegible] [illegible] si [illegible]
[illegible] [illegible] [illegible] [illegible] forte [illegible] [illegible] [illegible]
quibus [illegible] est [illegible] et quibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] valent [illegible] [illegible] est
Si [illegible] adhuc [illegible] [illegible] [illegible] [illegible] delinquenti [illegible] [illegible]
non [illegible] [illegible].

Offensas dimittere

[illegible] · xl. Hec [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] delinquenti [illegible] [illegible]

[illegible] dimittere [illegible] [illegible] [illegible] [illegible] di. [illegible] [illegible] 23 q. [illegible] [illegible]

quam alter. Et pari modo quibus habet plus vicinitatis sanguinis vel
affectionis / quibus se sentit magis obligatum / quibus si preferret
inimicum suum per alium dum crederet quod ex sola invidia preferre
vellet peccaret non deberet. Item Quamvis homo obliget
hominem ad ea que sunt vanitatis / Et si homo possit illum non deberet
assumere ad peccandum alius qui per ipsam impediretur Et cum aliquis
ex animo peccaret alium forte in publico posset offendere / sed tamen
sit non [illegible] [illegible] offensam non est ad hoc peccandum
Non cum sit animus vindicandi quod potest animum sit quod [illegible]
[illegible] sit Sed si voluntarie i. intencione peccandi alium
quis ledat aliquam forsitan peccavimus habet sed prius
volunt[illegible] 17 q 1 Si quis non Sed hec peccant
[illegible] non [illegible] sunt que [illegible] indulgere [illegible]
postponit [illegible] / [illegible] vindicte similiter in [illegible]
/ sed quod [illegible] [illegible] ad [illegible] sunt
[illegible] ad [illegible] apud [illegible] / quod est [illegible]
turpis [illegible] patre / [illegible] [illegible]
non oportet amplius ad animi [illegible] 23 q 2 Si illud.

Correccio fraterna.

Quantum vero ad tertium genus elemosinarum quod est correccio
fraterna est sciendum quod omnes ad ipsam obligantur sicut
ad proximi caritatem / Et si nullus [illegible] proximi vel [illegible]
salutem proximi / Sed et ista fraterna correccio non est [illegible]
nisi quando credit per ipsam salutem proximi procurare / Et in
hoc casu cadit sub precepto [illegible] sicut dicit [illegible] Thomas
q 33 arti 2. Sed quia preceptum est affirmativum non obligat
ad semper sed pro certo [illegible] loco et tempore quibus credit
posse salutem proximi procurare unde et [illegible] Augustinus
[illegible] dicit [illegible] [illegible] et [illegible]
[illegible] [illegible] quam [illegible] [illegible] vel [illegible]
[illegible] [illegible] sunt et alios ad [illegible]
et [illegible] [illegible] impediant at [illegible] [illegible]
et [illegible] a [illegible] non [illegible] impedit [illegible] [illegible]
Unde [illegible] [illegible] est [illegible] [illegible] ad quos se possit
fraterna correccio [illegible] [illegible] [illegible] [illegible]
aliquid [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] justicie et per [illegible] sicut habet
[illegible] [illegible] correccio ad quod quis non [illegible] officium vel [illegible]
sed solum [illegible] caritatem obligatur. Est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

Sancta ecclesia [illegible] papa | Nam correctio fraterna se protendit
ad ipsum [illegible] quod licet [illegible] aliorum [illegible]
[illegible] [illegible] [illegible] [illegible] papa [illegible]
[illegible] ut [illegible] 9 q 3 [illegible] et [illegible] et de
[illegible] licet [illegible] [illegible] alius [illegible] se [illegible]
[illegible] [illegible] [illegible] [illegible] papa [illegible] alius [illegible] a [illegible] [illegible]
[illegible] nisi se sponte [illegible] et 9 q 1 [illegible] se [illegible]
Et pari modo [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] se
purgare sicut patet de [illegible] papa 2 q 7 [illegible]
Et de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] patet [illegible]
[illegible] alios [illegible] se [illegible] [illegible] [illegible] patet
in [illegible] [illegible] [illegible] et 21 [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] est [illegible] [illegible] 93 [illegible] in [illegible]
de papa Marcellino et 21 q 3 [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]

Amicorum fraterna

Veniendo vero ad amicorum caritative [illegible] [illegible]
que [illegible] [illegible] vel [illegible] [illegible] fraterna
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] se [illegible] [illegible] [illegible] se [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] certum [illegible] [illegible] hic
et in hac [illegible] [illegible] [illegible] in [illegible] est [illegible]
Et ipso [illegible] [illegible] [illegible] [illegible] malum [illegible]
Et quia ad omnia tenetur [illegible] [illegible] [illegible] [illegible]
et [illegible] se [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] patet [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible] et [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
aut alius miserabiliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] de Iohanne 12 qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fuit a [illegible] patet
de Bonifacio VIII qui [illegible] [illegible] subito [illegible] fuit
patet de Benedicto VIII de quo refert Petrus Damianus
quod quidam episcopus vidit eum in equo nigro quasi [illegible]
[illegible] [illegible] quod ei [illegible] [illegible] [illegible] [illegible] papa qui
iam defunctum noverat [illegible] [illegible] sum ille infelix
Benedictus qui [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] et [illegible] Iohanni successori meo
ut pecunias in tali loco repertas pro me pauperibus distribuat
quia quicquid [illegible] datum est pro me de [illegible] fuit

Quod Epus refert Sa. pontifici ordinato per Epatum nostrum
intravit, Consilio sedem de Benedicto qui Rome post fuit
[illegible] Benedicti qui post mortem ipsius est [illegible] [illegible]
molendinum in [illegible] [illegible] molestie audiens Cum [illegible]
et cauda cum [illegible] [illegible] [illegible] corpus fuit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] per ipsum [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] sic [illegible] [illegible] sunt
olim [illegible] [illegible] [illegible] [illegible] [illegible] Patet de
Anastasio qui [illegible] [illegible] [illegible] [illegible] [illegible] dyacono
et [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible]
interiit [illegible] [illegible] Et sic de pluribus [illegible]
possit qui scandalose [illegible] quod [illegible] [illegible] [illegible]
sunt mortui et [illegible] [illegible] et penis maximis
deputati. Ammonicio quod duo [illegible] [illegible] [illegible] sunt [illegible]
humilitate [illegible] [illegible] et mansuetudine Ut cum quis [illegible]
admonicionis [illegible] et videat quod caritas cum ammonet
non superbia Ut videat quod humilitas cum ammonet non
arrogancia Ut videat quod compassio cum arguit non
presumpcio [illegible] [illegible] [illegible] apostolus [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] ut patrem Et [illegible] [illegible]
Redarguit Demophila [illegible] quod [illegible] [illegible]
corripit [illegible] [illegible] [illegible] [illegible] Debet [illegible]
Ammonicio hec esse in occulto quia et hec est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est malo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] et [illegible] [illegible] aliquando fieri in [illegible] [illegible]
scandalizant [illegible] [illegible] scandala [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et voluntate
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] ammonicio [illegible] [illegible] [illegible] quod [illegible] [illegible] admonicioni
[illegible] [illegible] [illegible] quod [illegible] admonere [illegible] [illegible]
et apud alios [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ammonere super [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dubitabunt
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel ad bonum
[illegible] [illegible] ad [illegible] [illegible] ammonicio [illegible] debet fieri
in occulto et [illegible] debet [illegible] [illegible] [illegible] in occulto [illegible] ammonicio

aliis postmodum publice. Multa enim sunt occulta dum fiunt
que postmodum dum sciuntur per alios publicantur. Unde et
expediret huiusmodi amonicionem non fieri quam occulte quia
non posset fieri occulte sed per duos vel tres vel omnino
Alii vero ammonicionem ipse debent secum ipsis vehementer
supplicando ut deus se illuminaret sua gracia quod recognosceret
et corrigeret corrigenda et emendanda. Et hec omnia
observanda in duobus casibus quod est de peccato huiusmodi ipse
sequitur scandalum quod tunc secus est et quod quare suo non est
peccatum mortale. Secundus est circa huiusmodi peccatum ipse non dum
est alii aliis licet faciant apud deum clare. Quando solum
ab aliis quam scandalum generaret, unde et primo amonitio
debet fieri ad deponendum scandalum. 2a ad prevenciendum
Vero primo quia apostoli et colloquendo in illius clericaliter
dum intrauit hoc peccatum non est peccatum in suo genere quod
Unde quod est peccatum ex suo genere omnino est peccatum
et per se ipsum aliquo peccatum fit per se sunt
Sed ipsi sunt quod intrinsece illius ad generalem vim per
fieri sit peccatum et contra deum nostrum et aliorum quod posset
scripturam efficere aut alia monita salutis suscipere
et tunc si huiusmodi intrinsece illius scitur magne
attendere possidentes scandalum maximum apparet sicut
primo tali loco si patitur quod vero per sua dicta tolerandi
sperant que facere accepit cogitare. Primo enim quare
sunt attentis esset de 32 dispendio. Amore
Vel si scandala cum huiusmodi sequenda illius sit posset
quo genere modo vel ibi illius et attendere quia illo
scilicet non veniret et si etiam aliis attendere veniret
Alii tunc hoc respiciunt an apparet attendentes tales non unde
et vitiis suis dispendiis et collaterales suis deus
sunt vel sane ita sit suis non ut si 81 di lege
Pari modo est loquendum si huiusmodi sequencia addunt
occulta quod plura modo est scandalum caritativa admonicione
sicut frater quod sine scandalo tunc non sit amplius
lesurus, sed ab ipso tenens desistere. Si vero oppositum
appareret notorium aut publicum certe apparet non sane nota tunc
et multitudinem publice amonere deus e. Sic enim et
Ad Colossenses 4 [illegible] peccantes coram omnibus argue ut ceteri timorem
habeant et apparent vitiis suis publicos et notorios

quia in talibus non solum est subveniendum ei qui peccat
sed etiam aliis qui eius exemplo [illegible]. Et hec conclusio
facto, [illegible] dicit Paulus ad [illegible] ne [illegible]
paucis. Sed hec eius regula non est observanda cum
culpa [illegible] suo exemplo non tendit ad interitum
[illegible] quod ubi fuit culpa publica [illegible] laudabile dispendium est
2 q. 1 c. Paulus. Sicut enim [illegible] superiori ista rectitudinis et di-
sciplina et honoris ecclesie [illegible] sue que indigent correctione
turpe est si quem in [illegible] postponi ne totum quod absit corpus
ulla dissimulatione postponi [illegible] sicut [illegible] in
morbus invadat si languor [illegible] caput [illegible]
capite ubi q. a. Sicut [illegible] si publice [illegible]
est dominus noster papa et eius [illegible] sine [illegible]
[illegible] alios magnum [illegible] periculum patet. Canonis [illegible]
de [illegible] vel reprehendi per ambrosium
[illegible] ne forsitan [illegible] vel [illegible] dominus
causa [illegible] displicant et [illegible] arguendi
differunt super hiis [illegible] Sicut enim dicit Wyclif [illegible]
prelatos [illegible] non [illegible] catholicorum
[illegible] per [illegible] non iniquitate et [illegible] ab
intentione [illegible] iniquitate [illegible] arguat 2 q. 1 c.
[illegible] alium merito [illegible]
[illegible] 4 [illegible] ergo [illegible] peccatis alter[illegible]
[illegible] capite [illegible] respondeat / quia qui sit
ut [illegible] capite [illegible] pena [illegible] in culpa [illegible].
peccatum [illegible] est [illegible] catholicorum [illegible]
Attendendum [illegible] alium merito arguat
[illegible] iniquitate et [illegible] dominus noster
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] superiori [illegible]
[illegible] iniquitate [illegible]
dissimulet

Sed forte hic posset dici triplex conclusio. Primo cum posset dici
dominus Cardinalis quod ad eum non pertineat dominum papam corrigere
sed argumentum [illegible] in causa fidei patet xl di. Si papa et
dz. q. a. dicens. Secundo posset dici supplicare et [illegible] quod dominus
papa posset arguere super [illegible] [illegible] [illegible] aliis [illegible] arguendum
quod Rophensis [illegible] est [illegible] quod [illegible] et [illegible] [illegible]
in aliis patet 2 q. a. [illegible] et ea [illegible] et in [illegible]
latius [illegible] [illegible] [illegible] petrus dicit fratre dominus [illegible]
papa [illegible] [illegible] [illegible] / 3. forte dicitur si [illegible]
liberet [illegible] et arguere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Sed hinc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod dominus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] arguere / [illegible] valet [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est ex [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] posset [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] / et [illegible]
dominus [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] patet [illegible]
dominus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / et hinc [illegible] [illegible] xxi di. in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] valet [illegible] [illegible] et publicam
Sed [illegible] [illegible] [illegible] obligatur ad [illegible]
justitiam [illegible] et [illegible] justitia postponere [illegible]
[illegible] [illegible] debet / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Sed [illegible] [illegible] [illegible] [illegible] [illegible] / et ad hec [illegible]
capitulum [illegible] allegatum / [illegible] hac [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
debent [illegible] [illegible] [illegible] [illegible] Sed [illegible]
[illegible] [illegible] [illegible] [illegible] et debent [illegible] [illegible]
[illegible] et [illegible] / [illegible] [illegible] capitulum [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] maioris [illegible] Et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] xx [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] qui maius [illegible] habet.

17 De quo [illegible]

denique publice confert quod tales non videntur ex caritate corripere et
admonere / quia verum caritatis impetrat a proposito ut primo
corrigat possessionem demum per compassionem intentum in
alios descendat. Unde et Ioh. Gers. exponit domini
Christi Mt 7 Quid autem vides festucam Et Ipocrita
ejice primo trabem de oculo tuo et sic videbis ejicere festucam de oculo
fratris tui. Nam sunt aliqui qui non alios salvant sed potius
prodant alios aliis zelo et propria laude in aliis
scandalo querentes quod non est opus caritatis et propterea
nec admonitio. Alius locus dicit est similiter correctio
caritatis illa utique fieri ex caritate ad fratrem salvandum et
emendandum / Secundum sic corrigendus facit aliud in Mathei
vero cum correctionem prius mentione fecerit quod ipse
fratrem corrigente fuerit magis valeret quam corrigens
Unde alludit Unde et beatus Augustinus ut in sermone domini
monte Consequenter vero officium est bonum quod ad omnium
facimus aliorum preces agunt / Et / Ideo dicit subiungit Et beatus
Augustinus Cogitemus cum aliquem nos reprehendere necesse habet
virum utrum tale sit peccatum quod nunquam habuimus et tunc
cogitemus nos homines esse / et quod in eis esse possumus
vel habuisse potuisse / vel si tale quod habuimus et iam
non habemus / Et tunc tangat memoriam communis fragilitatis
ut illam correptionem non odium sed misericordia precedat
Si autem invenerimus nos in eodem vitio esse non obiurgemus
sed congemiscamus et ad equaliter pariter invitemus / Et ex hiis
patet quod peccator se cum humiliter corripiat delinquentem
non peccat / Ut scilicet nec conderunt acquirit
Licet per hoc in se ipso simul vel saltem fuerit per peccato preterito
condempnabilem se ostendat / Et sic utique dicit apostolus Rom 2
In quo alterum iudicas teipsum condempnas eadem enim agis
que iudicas / Hec autem Et ideo Thomas q 33 arti 7
In articulo vero 6 dicit quod fraterna correctio que est
ad emendationem fratris non habet preceptum sed simplex
admonitio est solum facienda quando probabiliter creditur quod frater ipsum
emendandi fratrem / Et ubi probabiliter creditur quod frater relapsus
alterius ad peiora non est facienda / quia Ea que sunt ad
finem sunt regulanda secundum finem Ergo patet ratio ad
tertium dubium quo dicitur quod timet ex sua correptione
non fratrem emendandum sed invitandum et indignandum / Certe
si emendaturum non credit probabiliter fratrem ex sua admonitione

Possit licite abstinere a correctione dominus Cardinalis sed veniam
veritatis non est timenda Nec indignacio aut turbacio quia
vir aliquis corrigitur aut monetur ut dispendium postponit
quam veritatem et turbetur Nec ideo debet dimitti aut postponi
fraternam amonicionem propter turbacionem domini nostri aut aliquam aliam
sui indignacionem Eciam si ullus duorum Cardinalium plus vellet
assistere quia quilibet duorum debitor est fraterne correctionis
et unius negligencia alterius negligenciam non excusaret quamvis
secretam quidem per amonicionem debet et tenetur patrem nostrum
ut caveret et abstineret ab hiis que gravant honorem
suum et salutem suam et proximorum Nec etiam credo quod dictus
Cardinalis sit contrarius aut deo possit satisfacere aut cum ecclesia
Romana in qua tunc est honoratus si non corripit aut
saltem quod in se est facit quia ad honorem ipsius ecclesie
credit expedire Nec est timendum timore vili nam
cum timore quem debito tenendum est et probabiliter quod
dominus noster papa plus expetit non indignabitur sed ipsum
plus habebit eum carum propter suum honorem et salutis
zelatorem Quando duo domini Cardinales amonent cum multe
caritatis et mansuetudine Nec est difficile presumendum quod
Caput ecclesie et virum qui sit diligere propter
et salutis sue ut quod amonicio fiat devocius quam
omnes vellent persuadere velle debet fieri melius
fiunt [illegible] ipsa amonicio non est tota contra
scandali domini nostri postquam dicta Nec tamen ad longum
tempus Cardinales fuerunt plurimi sed boni [illegible]
prelatos multos et principes [illegible] quod tunc multa scandala
[illegible] Nec est aliquis defectus quo ad eundem dominum
nisi quod ullus familiarium nolunt dicta scandala
aperire Si cum scandala [illegible] fuerunt dicta
[illegible] ab [illegible] scandali destiterunt [illegible]
[illegible] Almanie inquisitor [illegible] plurimos
et habuit familiaribus [illegible] prelatorum quibus aliquis
[illegible] quod dirigit [illegible] et [illegible]
quod [illegible] [illegible] [illegible] [illegible]
quia [illegible] quod [illegible] [illegible] alii [illegible]
ad [illegible] [illegible] et multa [illegible] familiaribus fuerit
indignatio quod [illegible] [illegible] [illegible] [illegible] in tali
infirma [illegible] Sed et ego dico in [illegible] quod
possibile est aliqua fieri scandalosa que possent cedere
ad infirmam [illegible] [illegible] domini nostri pape et tunc [illegible].

et animo et sine culpa sua Sicut ergo solo posset conjunge
quod aliquis persona bonum status unius concernens dominus noster
plenarie audiret et compleret aliquas supplicationes fuerunt
expedire per personam et est possibile quod talis officium posset
dicere dominus noster multum est notorium quod personam quibus
tam oblatum sint fecit non aliquis gerit nisi quod dominus noster
supplicationes per personam expediret sic quod suus status
scandalizaret et constat hoc sic licet dominus noster dicerent
quod tertius et examinatio placuit Item supplicavi ne in me
reciperet quod quidem Fernandus de Corduba quando uterque
intrarebat in quondam domino simulans hoc fecit per ipsum
dominum Cardinalem sicut michi retulit confessus coram domino Cardinali
et unus conspector hoc ad instigationem unius dominus Wenceslaus
ille ribaldus committeret sua in praesentia fratre scilicet de
culpam et dominus suo in Maguntino demonstrare et consilio
presumit ergo est fi malis vel et malo circa apparentia
iud habet Sunt ergo secundum Fernandum si que est dicere
utique debet dici fit cumulativam multiplex presumit
exonerate non est culpa commendo per culpa committere
Et cum dominus noster supplicavi non habent tertium ergo posset
accipere et quod per patre posset et quod absque ut dicere
eminentia sententiam vel publicum michi constat amplius
nisi quod credit per ipso ut per tuendo vel scilicet hoc et
medio in talibus maculet per dat assumit vel confundit
sue precibus ergo Cum dominus Bezenus de sua uxore proponit
auctore in factis quod de puro opus esse in verbo Sicut
sed supplicavi posse michi constat et apparerem quod dominus noster
fuerit per famosos ad Maguntinum a vestro et iusto non credidit
quomodo et sic modo apparerem inter verbum Romane
etiam non licere asserere michi utique generaret sed sufficit
legem qualiter sic tacendo tibi licet veritate aliter [illegible]
et suspecta mea opinio sic fecit rubar plus adulatorum
studio quam veritati Ad finalem Concilii dominorum
Eundo cum Cardinalem nostrum sic est
Admittendo quod aliter admirari sufficit quando dominus
noster papa quanta supplicationes habent
Distinguendo est vel sic per accedam Cuius quidem
Cardinalem est publicum et occulta sed publicum
Argumentum est publice sed publice petat.
Cardinal

quia per publicum argumentum satis sit non solum delinquenti
quo ad se verum quo ad alios verum et publicum et manifesto
imminet de dicto scandalo verum est lapsus aliorum compe-
culpe depellatur aliud est quando actio alicuius domini cardinalis
conpetenti suspicantis sicut hoc manifesta petri non est
occulta correctione pergenda secundum penitentiam. Item manifesta
vel et publica culpa mortalis cuiusque est publice argu-enda
Iste gerebat Apostolus 1 Thy 5 peccantes coram omnibus argue
ut et ceteri timorem habeant et in publicis tamen non est tamen scripture
medicis lapso sed cum lapsus personae sunt tales tamen debet
domino cardinali actio credere de [illegible] alicuius cardinalis esse
publicum quod cardinalis non [illegible] quantitate clerici vel petere
vel per se quod non esset et si dicat sibi unus ex
intelligere vel aliquis familiaris ipsa non debet credere
aliquem esse manifestum et si unus vel duo sibi dicant
esse manifestum sed Manifestum et publicum est quod
ipsum latere ad pluribus videntibus vel audientibus vel dicto
vel audito videntibus dico culpa quod ideo sit
quia quando petri occultum conveniunt audientibus
sicut si unus cardinalis in publico concedet verbo inhonesto
vel in quantitate cardinalis vel in viam audientibus aliis
ille enim est publice arguendus defensum est tamen
ille si paratus est se representare habet Cum si ille
non faceret corporaliter tenetur nisi ad dicendo sine timore
quantitate turbationis fieri posset et ad superiorem remittere
Quia sola non est facienda Correctio sed leviter et humiliter
apertius est et procedenda. Dixi autem quod quando
petri occultum conveniunt quando non est de facili quod
publice arguendus certam culpa tamen sine intellectu
quia si aliquis esset innocens eum tamen vocemus credere
per manifestum nec per partem culpa apud alios nunquam
invaluisset vel tamen ulla esset Sed respondetur in
quod sunt est publicum per quod quibus infamiam et prout esse
publicum dicendum est super hoc publice arguendus Certe non
sunt publice fama multum facit et culpa verum
parum enim quod alius vel sequeretur deinde cardinalis et esse
publicum respondetur tamen publice de quo sunt sicut si ad malum
vel ad bonum verum et certum sciendum esset nisi publice
arguendus sed tamen super scandalo esset ad hoc quod arguendus
est de scandalo non curat cum sit verum adtendit
in culpa scandali quam sicut privat et admittet

pro furtum quod sine peccato abmitti posset et quod racio sit absque
peccato immo possumus sic scandalum mortis incurrere vel
vitat eundem sed [illegible] pena de scandalis [illegible] opere quia
vero est in [illegible] quod dominus Cardinalis [illegible] sui omnibus ho-
minibus diligere [illegible] negligere [illegible] grandes [illegible] que [illegible]
[illegible] multos [illegible] [illegible] non [illegible] ab [illegible] cum
tenet [illegible] et [illegible] quod dominus Cardinalis vel maius scandali
annunc. ~~et scandalum annunc. non posset~~ [illegible] et
[illegible] sufficiat ad quod sumus [illegible] apertis scandalis
et scandalum annunc. non [illegible] [illegible] postponi et quod
scandalizat [illegible] sicut [illegible] est [illegible] publice arguendus
immo [illegible] et [illegible]
Item [illegible] [illegible] nisi [illegible] furtum sit publicum vel non
[illegible] est [illegible] vel [illegible] sicut plures [illegible]
[illegible] est [illegible] publicus et [illegible] sicut [illegible] esset publicum [illegible]
ipsum esse publicum quia vel coram aliis vel coram pluribus argui debet
[illegible] quia [illegible] est [illegible] [illegible] publicum
vel [illegible] 22 q 7 [illegible] [illegible] est [illegible]
publicum [illegible] non [illegible] sed si aliquis [illegible] apud alios
vel [illegible] eundem vel [illegible] immo [illegible] Sed [illegible]
aliquem [illegible] culpa esset [illegible] dominus Cardinalis de
alio [illegible] [illegible] culpe quod est [illegible] scandali
[illegible] coram [illegible] [illegible] vel quod [illegible] esset
[illegible] arguendus quia et [illegible] et [illegible] [illegible] et [illegible]
[illegible] non [illegible] [illegible] alio quod [illegible] alius [illegible]
[illegible] esse scandalizatus forte de [illegible] Cardinalis sed quod
publice coram aliis vel ad [illegible] aliis [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quia sic [illegible] esset [illegible] quod [illegible]
et ipse [illegible] male et [illegible] [illegible] culpa [illegible]
[illegible] vel [illegible] [illegible] vel culpa [illegible]
[illegible] non [illegible] per [illegible] [illegible] [illegible] forte esset [illegible]
[illegible] per alios [illegible] vel [illegible] quod [illegible]
per alios [illegible] [illegible] [illegible] [illegible] Sed [illegible] ad [illegible]
[illegible] argumentis ostendit sic [illegible] et [illegible] eundem
[illegible] non esset [illegible] vel per alios arguatur sic [illegible]
[illegible] immo plus [illegible] [illegible] [illegible] vel [illegible] [illegible]
[illegible] [illegible] culpa [illegible] [illegible] quod [illegible] [illegible] [illegible]
et [illegible] [illegible] est [illegible] [illegible] Cardinalis [illegible]
distinguendum quia illud vel est [illegible] [illegible] forte [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de malo

tocius ecclesie vel quo ad caput ipsius vel membra aut
eos prelatos [illegible] et heresibus aut seminandis discordiis
inter eos sunt [illegible] in ecclesia aut ad destructionem statum
et personarum ecclesie. Unde quod talia vel scelus committit vocatur scandalum
ad alios et scandalum hoc vocatur est si scelus prelati [illegible]
deberet deus noster [illegible] scandalo vel alio qui quodammodo
periculis melius et commodius posset sanare et impedire. Sive
factum de quo scandalum est tale quod solum cadit in malum personae
et in malum aliorum qui sciunt et coram quibus fit vel cui quo
fit sicut actus carnalis [illegible] ad hoc solum tenendum est ut
[illegible] scandalum pertinet [illegible] et alii a peccato preserventur
et hoc [illegible] qui se [illegible] [illegible]
sine [illegible] [illegible]. Si non [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] et qui studet [illegible]
[illegible] debet [illegible] [illegible] [illegible] [illegible] ad [illegible]
ut fama eius [illegible] que [illegible] est [illegible] [illegible]
que ad [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] infamie multi a [illegible] [illegible] qui [illegible]
[illegible] [illegible] pertinent [illegible] infamatus videtur
Respondendo [illegible] est dicendum [illegible] ad [illegible] et [illegible]
infamie [illegible] [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] et ad alios [illegible] [illegible]
[illegible] habet et [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
permanenter in [illegible] [illegible] multum est timendum de fama
de [illegible] [illegible] [illegible] infamatur et alii infamentur
aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliquibus [illegible] [illegible] [illegible]
aliquid [illegible] vel [illegible] [illegible] vel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est de fama de [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ab aliis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] est ut [illegible] [illegible] [illegible] [illegible]
[illegible] hoc [illegible] est [illegible] [illegible] [illegible] Si [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et hoc [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] Hec [illegible] [illegible] que [illegible]
est [illegible] [illegible] [illegible] [illegible] debet fieri [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] quod [illegible] quod [illegible]
[illegible] non valet [illegible] [illegible] [illegible] ad [illegible] [illegible]

217 215

vel de invidia secreta vel ad resumanciam famam vel alio quod sibi
quo lucrari et emendari sunt corde. Nisi forte publice
ardere et ita signis et huiusmodi ad emendationem fratris
non proficerent nec valeret quia lepra est tunc totaliter et
omnium corpore quod interius dicitur. Unde et correptio fraterna
ad sit amicabilis admonitio nec debet esse in increpatione
fratris nec debet detestatione sicut est correptio prelatorum
que est cum increpatione et reprehensione et detestatione. Unde dicit apostolus
1 thi. 5 Argue obsecra increpa sed debet esse cum
benignitate et lenitate cum persuasione ut supra. Modicum ex quatuor sed

ex quatuor causis — Primo dico ex quatuor causis quia huiusmodi
ex ipsa correctione — sunt interius detestande ut cum ex 1.
ex statu reprehensione — imperfectione actus et detestatione potius
ex zelo corripientis intencionis et monentis — explicat a peccato. Secundo ex ipsa correctione 2

quia forte optimum tempus et cum locus expectatur. Tertio ex
statu reprehensione quia correctio prelati singulis sed non cum [illegible] 3
amonenda. Multum magis dicit [illegible]. Quarto ex zelo quia si
zelus est amarus invidia vel rancor non debet corrigere 4
quia aliud purgando se ipsum polluit / qui cum ex tali radice
diminuit vel accusat aliquem de peccato infamato
peccat mortaliter. Finis enim debet esse ut lucretur fratrem.
Si autem non vel finis noster est corruptus vel amarus
scilicet fratris infamia vel amaritudo vel turbatio vel odium
vel superbia ut se bonum facere [illegible] peccat
mortaliter. Debent ergo duo [illegible] mutuo se fovere et
defendere sicut [illegible] ut se corrigendo et emendando
[illegible] ex invidia [illegible] et [illegible] quod alii
[illegible] nec [illegible] sit [illegible] ad [illegible] ut petrus
[illegible] defendendo mutuo [illegible] aut [illegible]
[illegible] aut [illegible] quia hoc [illegible] est aliud [illegible]
[illegible] maiorum et aliorum [illegible]
[illegible] dilectant [illegible] quia [illegible] defendunt
et excusant publice [illegible] de qua [illegible]
[illegible] facere [illegible] vel [illegible] vel [illegible]
est [illegible] omnes [illegible] et defensores [illegible]
et [illegible] et [illegible] [illegible]
[illegible] et [illegible] et totum statum non
[illegible] quod [illegible] non [illegible] emendando
[illegible] non [illegible] et fratre
[illegible] est [illegible] esse non [illegible]
fratre alterius

Correccio :: Familie

Generaliter circa duo cavendum est et ad correccionem sue familie quia
sicut tenetur et ad publicum corporalem, ita et ad spiritualem.
Infidelis enim est qui non habet curam suorum, non solum corporalem
verum eciam naturalem et spiritualem, unde dicit apostolus | 1 Thy 5
Si quis autem suorum et maxime domesticorum curam non habet
fidem negavit et est infideli deterior. Hec autem quod dicit
suorum et maxime domesticorum patet quod paterfamilias non
solum tenetur curam regiminis habere circa domesticos, i.e. circa filios
ut exponit Lira super, sed eciam circa omnes suos, per quos
intelligit suos capellanos, armigeros et omnes alios qui
de familia sunt. Et autem circa correccionem non solum debet
esse verbis sed eciam exemplo bono, quia hoc est species elemosine
ut dicit Lira super. Unde sicut ad elemosinam corporalem tenetur
quis maxime tempore necessitatis, ita ad elemosinam spiritualem quilibet tenetur
tempore necessitatis spiritualis. Que necessitas est attendenda cum
videtur quis errare vel sentire et maxime hec elemosina
ad illum spectat qui curam eius habet. Si non fuerit
emendatus nec sic correctus, sed per correccionem domini cavendum
vel illum qui locum eius tenet, abiciendus est, maxime
si credatur probabiliter quod per hoc nullatenus corrigi et in malum
~~[illegible]~~ prorumpere, ne patronus eius videatur fovere eum. Ca
4 Nota. Si tamen dubitatur utrum probabiliter credatur per
hoc non emendari, sed forte levius peccare, et
credet eum suo tempore reddi aptum, sed presertim non est
subito expellenda familia per iusticias. Unde dicitur quod
in se est admonendo et corrigendo sed prius. Ca di [illegible]
Caveat tamen et tamen pro honore domini caveatur est ut tales a
se amoveat. Si non essent mali et vicio eorum in ullo sibi
posset imputari, quia bene Lira super illud Perambulabam exigit
disciplinam domus mee. Unde sequitur: et non habitabit in me-
dio [illegible] domus mee [illegible]
[illegible] Vel [illegible]
Ad domum [illegible] est [illegible]
Vel domus [illegible] est [illegible]
Ipsi sunt [illegible] negligencie quod
a [illegible] magis est [illegible] indicat. 8 j. di. [illegible]
Quia non habet fortiorem reprehendendi alios qui non corrigit
suos. Negligencia correccionis familie sit ad [illegible] promovendi
ab honore et aliis beneficiis arcebit. Ca di [illegible]
Et exponitur [illegible] malam familiam
[illegible] dist. 84 perveniant. [illegible]
[illegible] in illa
[illegible] ab honore [illegible]
hoc debes non absolvi etc.

Iterum est advertendum quod si quis alius ad dilectionem
et amorem obligatur et ex dei precepto / Multo magis
in dulcibus expediret mutuam dilectionem estimare se Card^l
illum petit et bonum habuerit et status proficeret
in solido / Status [illegible] similiter et spiritualiter mutuum
Si vero inter ipsos dilectio non fuerit nec amor / prout
debuit status deficeret finaliter et ipsi mutuo se deficerent
in statu et honore. Hec enim est prima et maxima preceptum
ut deus diligatur et proximus / Nec dei dilectio potest
sine dilectione proximi inveniri dicit Leo. d. [illegible]
[illegible]. Quia non diligit fratrem suum quem videt
deum quem non videt quomodo potest diligere / et proximum. Et hoc
mandatum habemus a deo ut qui diligit deum diligat et
fratrem suum. Item vero dei mandatum [illegible] quia potest deum
diligere quia deum [illegible] se nisi deum et mandata
eius non custodit mandatum est illud. [illegible] diligendus
est propter deum et diligendus deus est et proximus quia hec est
dei preceptum ut et proximi diligantur propter seipsum ut [illegible] Sicut
[illegible] quod est nolite [illegible] nolite
[illegible] dilectionibus quia nullus alium tantum diligit sicut
se sed nolite [illegible] et [illegible] dilectionibus ut [illegible]
deum [illegible] est anima [illegible] et corpus eius
diligatur propter seipsum ut in [illegible] et in futuro
ad gloriam seu vitam eternam. Hec enim quis vellet qui
in hoc diliget [illegible] volunt procedat ad
[illegible] ipsa [illegible] et [illegible] per [illegible]
Et ista est vera dilectio / Iste est verus amor
Unus amor aliquis absque non est verus amor
sed proprie [illegible] aut proprie [illegible] et [illegible]
[illegible] quod [illegible] [illegible] et [illegible] dei
[illegible] [illegible] et [illegible] inter duos
[illegible] quam [illegible] in ipsos [illegible]
status eorum est [illegible] [illegible]

Quomodo amor duplex dicitur. Quando est ne [illegible] Dilectio
[illegible] [illegible] [illegible] Est enim amor
mundialis qui [illegible] appetitus [illegible] amor divinus
qui [illegible] [illegible] et [illegible] mundi valeat dicitur:
qui est [illegible] passio [illegible] procedens ex visione vel
[illegible] cogitatione forte alterius sexus qui quod
alius [illegible] cupit alterum potius [illegible] et [illegible]
[illegible] voluntate in amoris [illegible] Iste [illegible]

Amor mundialis ut [illegible] est proprie [illegible] appetitus alicuius
[illegible] qui amor.

Saevus amor sed vanus ut homo diligat quod ipsum affligit
nec ei quietem prestat unde et philosophorum quidam dicit
Cum amas non sapies cum sapies non amabis
Et [illegible] ipsum stultum et deceptum amorem dicit [illegible]
dormit et edit quem amoris cogitatio vexat
et qualiter amantis actus in [illegible] cogitatione [illegible]
talis enim ~~[illegible]~~ amicus [illegible] levem credit nisi quod
amato placere potest. Nec solent aliqui tali amore
ferri nisi quos nimia [illegible] voluptas rapit
quia sic amans [illegible] solatio saciari nequit
et talis amor ipse est timorosus et talis continue
pallescit sed habet amato et in ipsum nunquam continue
detinetur eius mentis intentus. De hoc amore et
poeta [illegible] Res est solliciti plena timoris amor. Unde
et Ovidius [illegible] [illegible] [illegible] amator in epistola
vocat amatorem orbum et non videntem. Ovidius metro
Vetera [illegible] gemitus [illegible] regula [illegible]
[illegible] quid deceat non videt ullus amans
Et quia hic amor est [illegible] et delectationis
vehementer [illegible] delictum est [illegible]
deum [illegible] Amor est error [illegible] insanabilis
fames dulcis [illegible] absque labore quies et
absque quiete labor. Et ideo [illegible] est maxime
inclinationis ad iste amor. Cum nisi [illegible]
Nulla etas nullus sexus nullus status nulla conditio
[illegible] [illegible] unde et saepe contingit [illegible] hac
amare [illegible] [illegible] et talis [illegible]
in [illegible] [illegible] [illegible] [illegible] fine in
ac [illegible] [illegible] [illegible] post [illegible] [illegible]
non [illegible] in [illegible] in [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
istum amorem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] et [illegible]
quia [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] unde et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] vanitatem [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quia saepe audiens [illegible] [illegible]
et [illegible] quis in [illegible] amore quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] quae non [illegible] [illegible] [illegible] et [illegible]
[illegible] ut [illegible] [illegible].

Circa multa tenditur ex infirmitatibus et morbitatibus cum sibi animus
ex proposito illa petit sed certe ipsi sibi ipsis infirmantes et
morbidantes figurant cum et ymagines rerum delectabilium quas
apud se gestant uidelicet sub caracteribus eius infirmitates et
has figuras format in homine ac in rebus concupiscentiam corporis
aut illis prauam quedam consuetudinem sanitatem esset
ad alias occupationes diuertendum et supplementis aliis ydolis suis
propriis et ymaginationibus pereat importunitati posterum
Delet et lingwa est restringenda ne eo tempore dicat eorum
quod sepe inimicum parat ...amat concupiscentia vult et quod velit a
nutibus et mundialibus abstinere fortis sit a verbis abstineat
quia colloquia turpia corrumpunt bonos mores unde et eodem
similiter philosophus dicit a uerbis turpibus abstinendo qui corpus impudicitiam lasciuia
inhibet et sanctus dixit quod facere turpe est ea ne dicere honestum
putes. Nam sancti qui predicatores et conuinces ac uerbo diuino nostrum
ledunt et ut gregorius dicit quod bonos mores ledunt per nos fieri
posse credendum est quocumque animo fiant. Unde per conuersaciones
sed ullam quam turpia loquitur ad intentionem turpem perueniendum
sed tacendum est cum nichil est ut est corpus quo animo fiunt
quod facere turpe est illud uelle et facere. Ergo sicut sumus ut sint
et sic concordiam boni mundiciam huius restringendi sunt omnes ipsis
a turpibus / quia et ipsi sunt mali cordis et conferunt cum de quo
relicta concupiscencia inpetit / qui uestitu et cum melius et bene
cum etiam ex corpore. Et propter ab amore istius mundi preseruatio
et ordinem. Qui nichil delectabilius affert ut possit sibi tristitia
et mestitia sic preparare. Sed diligendus est proximus amore
casto / amore diuino / amore recto / et amore communi / quia
et illis debet esse amor ordinatus qui recte diligerit sit sicut
a bestiis distinguitur cognitione per se et appetitu et amore
distinguitur doctum. Est pro illud philosophus dicit Nolle [illegible]
doctor sit discretum impigendis proximis natura et communi regimibus
credendum est pro hoc quod obiectis esse mundialibus nunc bestialibus
amores sit pauci. Et sicut hec littera est credendum per ab omni
amore recto et diuino et de suo supplendo ut eos vincat
et in ipsis teneat et gerunt.

Iste autem amor rectus et diuinus quod ordinem habet ut
Mundus contempnitur ~ secundum cum alter diligit
Corpus proprium non nimis diligatur ~ ordine bene diligendo putet
proximus modo debito famatur et ~ sit agite debet proparabile
Deus super omnia diligatur ~ de contemplatiua uita
Nam sit ordine ut diligendus putet per modum diligendi
restitudine / quia ac mundi qui contempnendus est diligunt

et corpus suum minus diligenda plus diligunt. Aut ergo non
sunt seruandi. Aut deum plus quam corpus forte non diligunt. Et
item. Dic quod triplex [illegible] simul [illegible] caritatis. Certe mundus

Mundus non est diligendus sed spernendus affectu quia et ipse regnum
plenum est timore. Unde et Christus istud regnum fugit sicut
patet Ioh. 6 cum vellent ipsum regem facere voluerunt. Unde dixit:
Regnum meum non est de hoc mundo Ioh. 18. Quod autem deliciae
mundi sint plene miseriis patet de Dionysio tyranno qui
Damocli amico suo cum ipse ostendit gladium in pilo qui
super caput appendit ipsum [illegible] sub gladio in epulas
recumbere. Quam historiam compto stilo recitat Macrobius super
Somnium Scipionis libro primo. Cumque ille horreret epulas et
mortis periculum [illegible] Dionysius sic loquitur: Talis inquit est
vita quam beatam tu dicis et putabas. Revera [illegible]
prospera mundi sunt plena et miserabilia et caduca et eorum
amatores periculis [illegible] ut [illegible] sicut apte
docet Boecius in consolatione prosa [illegible] Amatores mundi
sunt genus militaris. Maior [illegible] est [illegible] vestra
quam ut summa mundi [illegible] singula et plurimis
periculis [illegible] et [illegible] quod periculis [illegible] ad maius
[illegible] hoc autem et [illegible] hec vana et mania et
[illegible] nos ad [illegible] quia sunt [illegible] habent
Certe hoc quod est miseria. Mors [illegible] abrupit
et [illegible] hec [illegible] nostri supplicium [illegible] non est
ergo mundus amandus in quo tanto [illegible] et miseriae inveniuntur.

Corpus Secundo corpus proprium non est minus diligendum quam [illegible]
sit deum et [illegible] alimenta non ad [illegible] sed ad
voluptates vel delectationes. Et dico [illegible] quia
ille qui non habet ex statu vel [illegible] vel
ex [illegible] delicatis et sumptuosis utitur. Si utitur
corpus suum [illegible] diligit [illegible] et delicatis
corpus quam a sua iuventute cibariis [illegible] utitur
et talibus [illegible] non est culpa sua sed parentum. Unde
[illegible] posset forte [illegible] respectu [illegible]
et delicate [illegible] cibariis et potibus non est dicendus minus
diligere corpus suum quia forte minus habet delectationis in delicatis
quam alius rusticus vel burgensis in grossis. Sed [illegible]
[illegible] non alia quam delicate vivere [illegible] patet [illegible]
[illegible] Sed aliquid [illegible] in iuventute [illegible]
[illegible]
[illegible] hec [illegible]

215
218

talibus vti ceperunt in cibus delicatis et potibus plus expedit
plus delicato corpus suum diligit Talis pro eius ei non
sunt ad utilitatem vel necessitatem sed magis ad delectacionem et voluptatem
Unde contra quos loquitur Amos 6 capitulo qui estis delicati ut vitulus
.. in pastura [illegible] et multis [illegible] et prime simila et stella
[illegible] sustendant [illegible] Et eciam licet illos videantur corpus
suum diligere non tamen diligunt si bene perpenderetur quia expresso illorum
magis [illegible] et [illegible] puter sed fuerit corpus
et [illegible] [illegible] [illegible] [illegible] [illegible]

Circa 2 ordo debitus dilectionis et amoris debet Proximum
observari Unde est ut proximo minus amari
Unde fit quod de [illegible] proximi [illegible] [illegible] et
impunitus Certe non est vera dilectio quando quis ex amicicia
proximum non velit corrigere timens cum [illegible] vel eius
amiciciam amittere hec cum [illegible] ut moderetur dilectio
ut amus [illegible] et amicus [illegible] et [illegible] et aliud [illegible]
et descendit [illegible] certe non est vera amicicia ac dilectio
[illegible] debeat [illegible] [illegible] [illegible] 22 q 5
[illegible] potest et propter hoc [illegible] qui [illegible] amicus est
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 7 q 7 [illegible] [illegible] [illegible] [illegible]
vera dilectio qua [illegible] [illegible] [illegible] [illegible] non est [illegible]
[illegible] 23 q 5 [illegible] [illegible] [illegible] [illegible]
proximum pro [illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] diligere et ad te [illegible] [illegible] [illegible] corrigere
homo proximum sed proximum diligere et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 23 q 4 [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et proximum [illegible] [illegible] vel [illegible] [illegible] [illegible]
[illegible] est [illegible] dilectionis ordo et [illegible] 7 q 7 [illegible]
23 q 1 [illegible] 2 q 7 [illegible]

Tercio vero dilectionis ordo [illegible] ut deum plus Deus
quam nosipsos diligamus hec non [illegible] [illegible] homo
[illegible] [illegible] et [illegible] deum plus diligit quam seipsum
quia seipsum possit diligere quanto posset et deum plus diligere
non posset sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quo ad [illegible] [illegible] vel quo ad [illegible] [illegible]
[illegible] ad [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in ipso deo et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] in ipso [illegible] [illegible] et ad illa
plus [illegible] diligere quam nosipsos quam [illegible] non [illegible] [illegible]

Sicut et angeli respuebant qui ceciderunt. Debemus ergo
deum diligere plus plusquam nosipsos intencione complacendi
ut scilicet omnia mala penitus velimus tollere que ei displicent
prout sancti apostoli hoc ostenderunt et pro nomine dei et martires
ubi dicitur in [illegible] Item non plus quam se diligunt dominum quia
pro eius amore fuerunt ad ipsius salutem [illegible] spirituali vite non pepercerunt
corporibus in tribulacionibus et persecutionibus tradiderunt similiter
martires patrie fuerunt [illegible] parentibus et filiis ac uxoribus
patri fuerunt [illegible] Et ut [illegible] dicam ipsam mortem
corporis non solum non refugiunt sed eciam libenter [illegible]
ambientes a corpore suo vita mortali quam a deo vite sue
vita spirituali. Iste est ordo [illegible] dilectionis quem homo
deo [illegible] et proximo observare tenetur.

Fides
Veritas

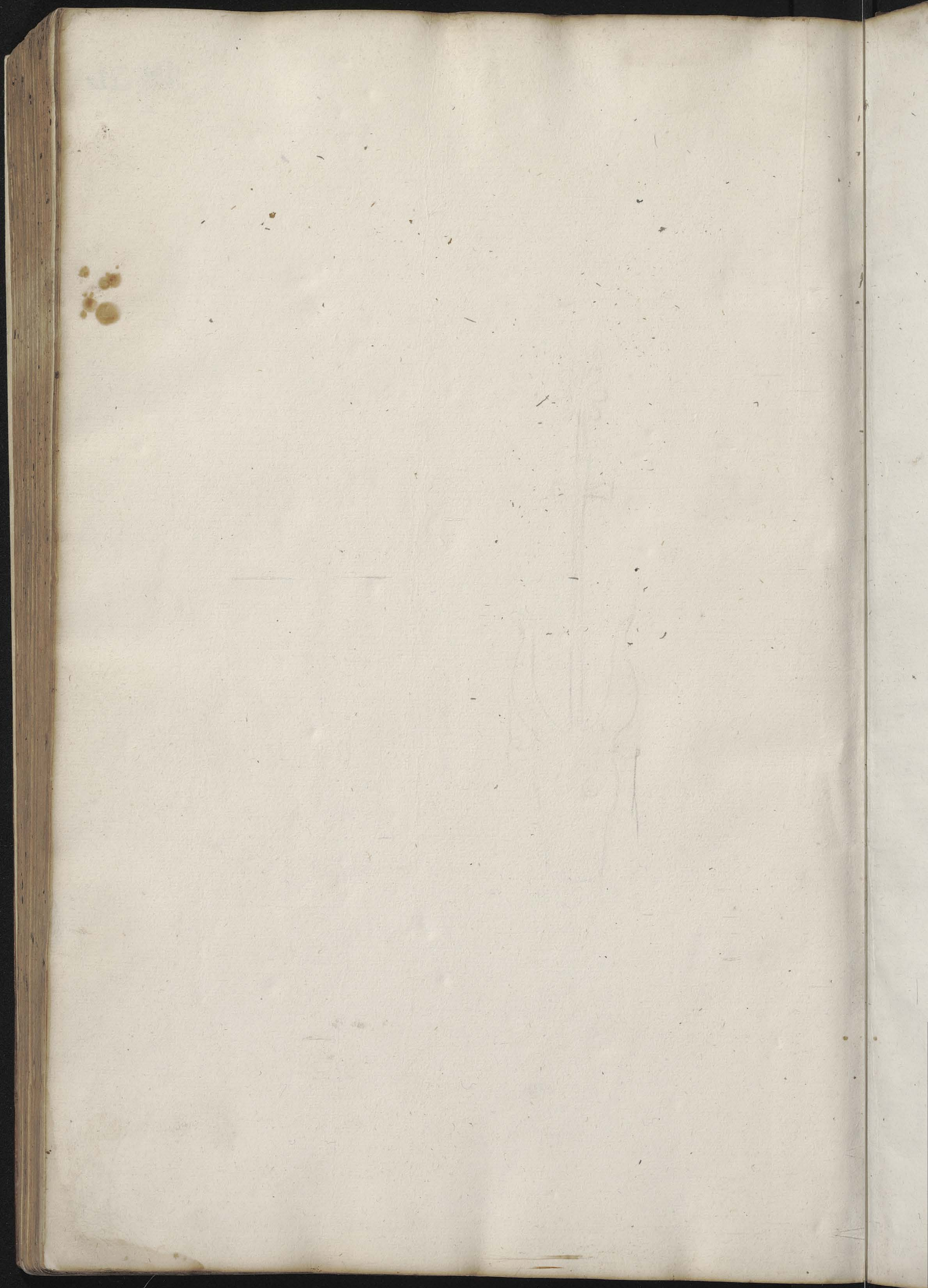
Amicitie delectacioni si homines [illegible] necesse
tunc est fides et veritas inter eos. Unde amicus
contra hanc fidem et veritatem [illegible] sum [illegible] obligatus
et [illegible] solucionem [illegible] et [illegible] quod [illegible] solvit
et [illegible] tenetur [illegible] et [illegible] et [illegible]
fidem et [illegible] qui [illegible] non solvit. [illegible] deus
[illegible] plus [illegible] [illegible] amicicia [illegible]
[illegible] caveat ergo ne turpia aut inhonesta ab
amicis [illegible] aut petant. Alioquin [illegible] amicicia
dissolvitur [illegible] sed [illegible] facienda pro amico
et petenda ab amico [illegible] absque [illegible] assumere et [illegible]
[illegible] fieri possunt quia [illegible] est [illegible]
si amici causa peccaverit ut dicit Tullius [illegible]
[illegible] est [illegible] amicicia inter eos qui [illegible]
[illegible] et Tullius dicit. Si amicus faciendum sit [illegible]
[illegible] amici [illegible] non [illegible] sed [illegible]
[illegible] caritas [illegible] et non [illegible]
[illegible] et [illegible] et que absque [illegible]
fieri [illegible] hic non [illegible]
[illegible] Mathias [illegible]
ad [illegible] dominus [illegible] petrus et [illegible]
[illegible] dominus [illegible] alii [illegible]
[illegible] assistere in processione [illegible]
Magistri in theologia [illegible]
[illegible] duos [illegible] qui [illegible]
[illegible] dominus noster [illegible] tales [illegible]
que [illegible] assistere in processione [illegible] Crucifixi

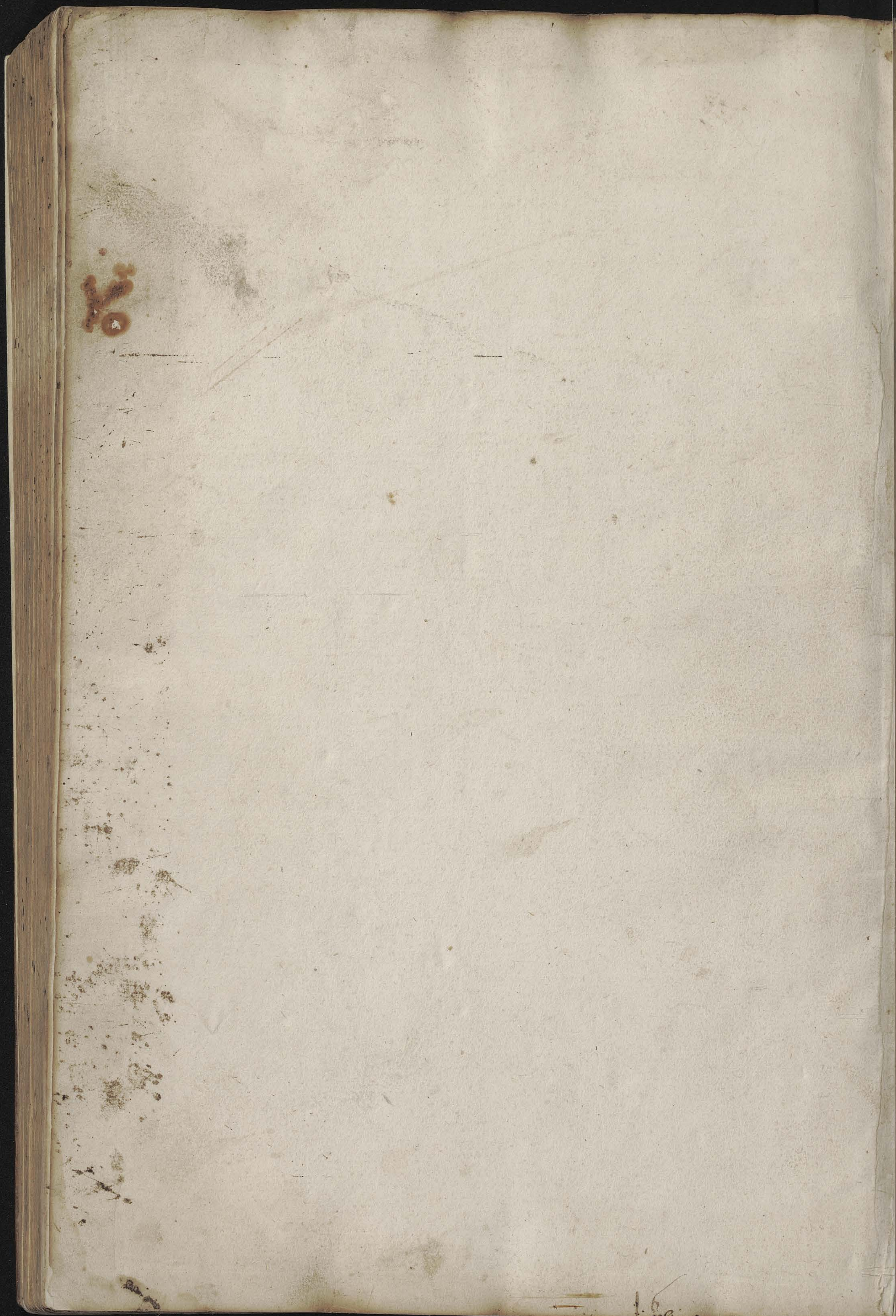


‖ [illegible] et [illegible] et [illegible] ad [illegible] fidem et veritatem [illegible]

De domo Carthusiensi aliquando sibi liceret assistere in persona
[illegible] se [illegible] [illegible] non obstaret. Sed ille fecit [illegible] omni
[illegible] [illegible] [illegible] [illegible] [illegible] dominus [illegible] pater
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] in religione [illegible] postposita [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible].
Cum [illegible] [illegible] dominus cardinalis in hoc [illegible] frater [illegible]
Almanie [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] in [illegible] et [illegible] non [illegible] de [illegible] [illegible]
[illegible] in Alamania [illegible] [illegible] [illegible]. Cum [illegible]
[illegible] [illegible] dominus pater [illegible] [illegible] est [illegible] in Alamania
[illegible] [illegible] [illegible] [illegible] Sed tamen [illegible] [illegible] et [illegible]
[illegible] cardinalis libenter [illegible]. Cum [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
Aliquando [illegible] [illegible] [illegible] [illegible] per aliquam [illegible] [illegible]
ad [illegible] [illegible]. [illegible] [illegible] dominus cardinalis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] forte [illegible] [illegible]
sed [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] de qua [illegible].
Cum [illegible] [illegible] [illegible] [illegible] [illegible] et forte [illegible]
[illegible] [illegible]. [illegible] dominus cardinalis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cardinalis [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] quod [illegible] [illegible] non [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] est [illegible] 22 q 4 In malis
[illegible] [illegible] est [illegible] que [illegible] [illegible] ut [illegible] [illegible]
[illegible] aliquod inhonestum est [illegible] [illegible] [illegible].
Studebat ergo [illegible] dominus cardinalis [illegible] [illegible] in [illegible] [illegible]
et in hiis [illegible] [illegible] fidem et [illegible] [illegible] [illegible]
[illegible] [illegible] quod est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] non [illegible]. Nam [illegible] in
[illegible] [illegible] tollit [illegible] [illegible] [illegible] tollit [illegible] [illegible]
[illegible] [illegible] officium in [illegible] In quibus et [illegible] [illegible]
non [illegible] [illegible] et [illegible] quod [illegible] [illegible] [illegible] officium
[illegible] est. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
publice in [illegible] et ad [illegible] frater in [illegible] hec
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Et non [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] hiis [illegible] non [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] In [illegible] dominus cardinalis [illegible] [illegible]

Nec ullam rem laude dignam consequi potest Ea vero neglecta
qui se amicos habere arbitrantur Tunc denique se errasse
sentiunt ubi eos aliquis casus experiri cogit Et que
se assumunt [illegible] amicicie locus erit Tunc enim quilibet alteri
semper prestare conatur et debet / quia Tullius dicit quod nichil
in amicicia fictum nichil simulatum esse debet
Nam ficta omnia [illegible] que [illegible] Nec quemquam
simulatum pro [illegible] Et nichil est delectabilius quam
habere ad quem quilibet loqui audeat sicut sibi ipsi Nichil
est pulcrius quam [illegible] similitudo bonorum Unde et idem
Tullius scribit quod [illegible] societatem ullam [illegible] ullum
quod suavius est quam ad [illegible] bonis moribus plenis
familiariter coniungi Hec enim est [illegible] illius
futuri [illegible] [illegible] [illegible] morte indissolubilis
amicicie que [illegible] post hanc vitam in [illegible]
[illegible] [illegible] perpetua [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et vita Amen





a nostri potius miserere quos deserís. Inua. R. Domine si adhuc populo tuo sum necessarius non recuso subire propter eos laborem fiat uoluntas tua. Domine si adhuc in eodem labore pro castris tuorum stare me precipis non recuso nec fatiscentem causabor etatem. fiat R. O beatum uirum martinum antistitem qui nec mori timuit nec uiuere recusauit. O uirum ineffabilem nec labore uictum nec morte uincendum. qui nec uiuere. Dominus ihesus christus non se inquid purpuratum nec diademate renitentem se uenturum esse predixit. euouae. A. Sacerdos dei martine aperti sunt tibi celi et regnum patris tui. euouae. A. Sacerdos dei martine pastor egregie ora pro nobis deum euo
O quantus erat luctus omnium quanta

cipu e merenti ũ lamenta monachõ rũ quia piũẽ gaudere marti

no ꝙ pium est ... fle re mar ... tinum. ℣ Beati ... uiri corpus

usq: ad locum sepulchri ẏmnis canora celestis turba prose ... quitur

quia ℟ O beatum uirum ... in cuius transi ... tu sancto ... rum

canit ... nume ... rus angelorum exultat cho ... rus omniumq;

celesti ... um uirtutum occurrit psallentium ex ... erci ... tus. ℣ Ec

clesia ... uirtutibus roboratur sacerdotes reuelatione glorifican

tur quem michael assumpsit cum ange lis. Omniumq: Respons.

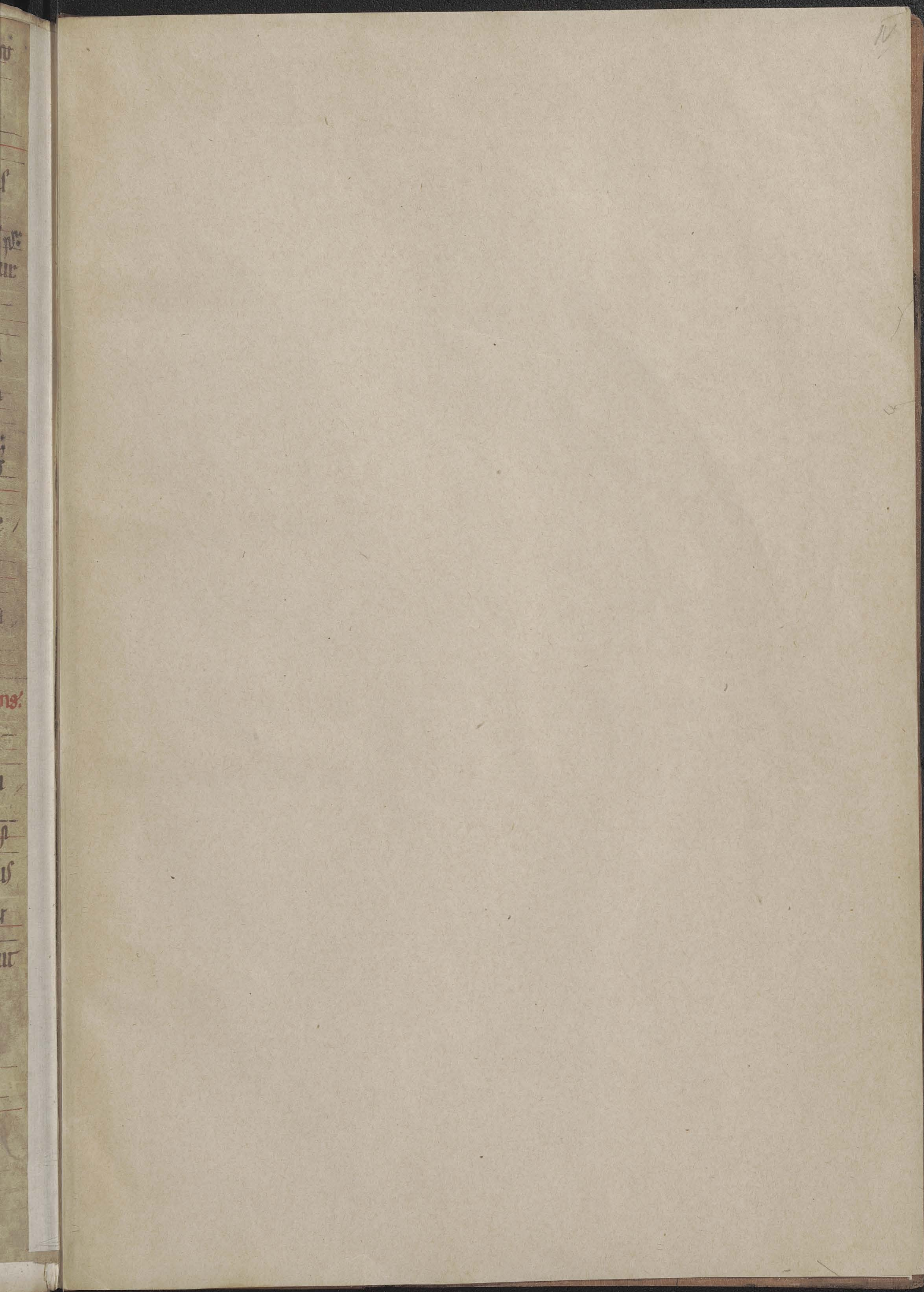
Martinus abra ... he si ... nu letus ex ... cipi ... tur martinus hic pau

per ꝙ mo ... di ... cus celum diues ingreditur ... ẏmnis celesti bus

hono ... ra tur. ℟ Martinus ... episcopus migrauit aseculo uiuit

xerunt discipuli. Laudes In xpo gemma sacedo ... tum

ad beatum martinum cur nos pater deseris aut cui nos



IV

